MILE-STONE PAPERS

DANIEL STEELE D.D.

STANLEY BANKS
18 PALM GROVE
BIRKENHEAD
MERSEYSIDE L43 1TE
Phone: 051-652-1990

Mr. Barnard,

with best wishes,

for Christmas & New Year

from Dr. & Mrs. Burns.

1905.

243 STE(a)

Emmanuel Bible College

EMMANUEL EBC GOD WITH US

Birkenhead

STANLEY BANKS
18 PALM GROVE
BIRKENHEAD
MERSEYSIDE L43 1TE
Phone: 051-652-1990

Books are to be returned on or before
the last date below

27 JUN 1980

LIBREX —

234.8
S814m

MILE-STONE PAPERS

DOCTRINAL, ETHICAL, AND EXPERIMENTAL,

ON

CHRISTIAN PROGRESS.

BY

DANIEL STEELE, D.D.,

Ex-President of Syracuse University; Author of "Commentaries on Leviticus, Numbers, and Joshua," "Theological Compend Improved," "Love Enthroned," "Review of the Doctrines of the Plymouth Brethren," etc.

From strength to strength.—*David.*
And grace for grace.—*John.*
Ἐκ πίστεως εἰς πίστιν.—*Paul.*
Ἀπὸ δόξης εἰς δόξαν.—*Paul.*

London:
S. W. Partridge & Co., 9, Paternoster Row, E.C.

DEDICATORY.

TO HARRIET BINNEY,

In Maidenhood my Mate,
In Womanhood my WIFE,
In Gentleness my Joy,
In Counsel my Guide,
In Industry my Thrift,
In Trouble my Cheer,
In Ministry my Help,
In Love my Bliss,

This Volume,

Written during our pleasant pastorate at St. Paul's Church, in Lynn

IS GRATEFULLY INSCRIBED.

PREFACE.

IT is with the author of this volume about three o'clock in the afternoon of life's brief day. As he begins to look toward the sunset, and to think of that night in which no man can work, he realizes an ambition to be preaching the unsearchable riches of Christ after his sun shall have gone down. With Peter, he purposes, so long as he is in this tabernacle, to stir up his fellow-believers, putting them in remembrance of the exceeding great and precious promises. With Peter, he also feels that he must shortly put off this tabernacle; and with him he now endeavours, by the use of the pen, "that ye may be able, after my decease, to have these things always in remembrance." This is the motive which prompts the publication of the present volume of essays on the theme partially elaborated in "Love Enthroned." The unexpected favour which has been shown to that book evinces a wide-spread interest in the doctrine and experience of evangelical perfection. This demands the discussion of other questions intimately related to the subject of that volume, but not extendedly treated therein. A glance at the table of contents will show the reader the breadth

of this range of topics. After receiving assurances from hundreds at home and in foreign lands, especially from Protestant missionaries of various denominations, that the writer's published testimonies to the power of Christ to save unto the uttermost have been blessed of the Holy Spirit to the strengthening of their faith and the uplifting of their spiritual life, it would be not only an act of disloyalty to the law of duty, but a painful deprivation of privilege, should he be constrained by a false modesty to forbear standing any longer as a witness, and testifying to the wonders of redeeming love more and more fully unfolded in his experience during the past seven years.

"With age Thou growest more divine,
More glorious than before;
I fear Thee with a deeper fear,
Because I love Thee more.

"Thou broadenest out with every year,
Each breadth of life to meet;
I scarce can think Thou art the same,
Thou art so much more sweet."

Hence some of these essays are classified as experimental, though a few in this class border on the doctrinal.

The twenty-second essay is the substance of a sermon, preached in 1877. Many persons who listened to this sermon, and others interested in the theme, have requested copies when it should be published. We would say to these Christian friends that this is probably the only form in which the author will commit it to the press. The fifteenth essay, "Let Go and Trust," published as a tract

by Dr. Cullis, Willard Tract Depository, has enabled many seekers after purity of heart to see the simplicity of consecration and of faith, and to enter into the rest of a full trust in Christ. The sixteenth, "The Executive of the Godhead," is designed to recall the Church to the primitive doctrine of the distinctive work of the Holy Spirit in advanced Christian experience. It is the prayer of the author that this essay may incite many, of his ministerial brethren especially, to a thorough study of the proofs of the Personality and Offices of the Spirit, and to that simple, earnest, and incisive style of preaching which He only can inspire.

The Tense-Readings of the Greek Testament, in chapter viii., are an attempt to introduce English readers to the doctrinal results of the minute study of that wonderful language which God selected as the golden pitcher in which the water of life should be borne to the thirsty millions of the human family.

The writer hopes that the grammatical proof that the conditions of eternal life are continuous through this life, and that entire sanctification is a momentary act, will contribute to banish those seductive errors industriously propagated by some—(1) that the first act of faith gives the person an inalienable and eternal standing in Christ, and (2) that sanctification must be imperfect so long as we live in the body, and that death is a conqueror of sin mightier than the Son of God. Those who plead for a gradual death of sin in the believer without any special exercise of faith, and without any crisis in Christian

experience, called by the Wesleys "the second blessing," may be encouraged by this chapter to expect entire sanctification "now, without doing or suffering anything more."

DANIEL STEELE.

Lynn, March 12, 1878.

CONTENTS.

PART I.

DOCTRINAL AND ETHICAL.

Chapter		Page
I.	The Sons of God—Rank in the Scale of Being	1
II.	The Sons of God	13
III.	The Three Perfections	19
IV.	The Probation for Holiness	26
V.	Spiritual Circumcision	32
VI.	Righteousness unto Sanctification	39
VII.	Sins, Infirmities, and the Atonement	45
VIII.	The Tense Readings of the Greek New Testament	52
IX.	The Obedience of Faith	87
X.	Seeking and not Finding	93
XI.	St. John versus the Gnostics	99
XII.	The "Seven Feet of Gravel" Cure	110
XIII.	Repression not Sanctification	115
XIV.	Sanctification and Ethics	122
XV.	Let Go and Trust	132
XVI.	The Executive of the Godhead	138
XVII.	The Assurance of Purity	144
XVIII.	Apollos—The Pulpit Taught by the Pew	151
XIX.	Jason and the Sirens—Victory in Temptation	159
XX.	Profession and Confession	164
XXI.	Christ our Sentinel	169
XXII.	How the Guidance of the Spirit may be Discriminated	181

PART II.

EXPERIMENTAL ESSAYS.

Chapter		Page
I.	In the Heavenlies	205
II.	Rights in Christ	213
III.	Five Years with the Indwelling Christ	221
IV.	Freedom	231
V.	The Sixth Mile-Stone	245
VI.	Seven Sabbatic Years	252
VII.	Ten Years in Canaan	259
VIII.	Twelve Years from Glory to Glory	263
IX.	Seventeen Years in Canaan	268
X.	Twenty Years with the Comforter	274

MILE-STONE PAPERS.

PART I.

DOCTRINAL AND ETHICAL.

CHAPTER I.

THE SONS OF GOD—RANK IN THE SCALE OF BEING.

MAN'S rank among the creatures of God is a theme of more than speculative interest. It has a practical value, for the revelation of a man's greatness, as an exiled prince soon to be crowned, is a strong motive to a life of moral purity. Professor Dana, of Yale College, raises the question whether some new and more noble being will not yet be created, and outrank man, as man now outranks the brute. Professor Agassiz partly answers this question from a scientific point of view, by observing that the spinal column of the first vertebrates, the fishes and serpents, is horizontal; that in the next higher organizations it stands in an oblique position; while in man, the perfection of the animal creation, the spinal column is perpendicular.

Hugh Miller asserts that man is the highest order of being which will ever stand on the earth; that he crowns the long series of animal creations whose fossils are

imbedded in the successive geological strata as we ascend from the fire-rocks to the alluvium on which we dwell. The reason for this conclusion is worthy the head and heart of the great Christian scientist. Man is the most noble order which will ever walk the earth, not only because the sceptre of dominion was placed in his hand in Eden, but chiefly because his Almighty Creator has taken his nature upon Himself in the incarnation of His Son. This stamps our race as the most glorious and exalted order, never to take a second rank by the creation of a superior, though the earth should roll through its orbit for millions of years to come, since we cannot for a moment suppose that God would outrank His Son, the man Christ Jesus, by calling into being one more excellent. It is no contradiction to this splendid generalization of the devout geologist to say that a new race has already made its appearance on earth, as much above the sons of Adam as these are above the ape and gorilla. These are "the sons of God." Their origin and peculiar qualities, separating them from natural men by a gulf impassable, except with the aid of Omnipotence, constitute the theme of the present chapter.

When sin had discrowned Adam and his sons it was determined in the Council of the Trinity that a new and superior order should be constructed out of the ruined race. A second Adam appears on earth as the first term of the glorious series, the new founder of the new order. He is the norm or model by which the new creation will proceed. All those sons of fallen Adam who by faith yield to the transfiguring power assume the essential attributes of the second Adam, the Lord from heaven. To adopt the phrase of modern philosophy, a new race is to be evolved. In all evolution there must first be

involution. You must put into the first term all that you take out. Jesus Christ is the first term. "And it pleased the Father that in Him should all fulness dwell." "For in Him dwelleth all the fulness of the Godhead bodily." There is one word in the Greek Testament that exactly describes this relation of Jesus to the development of the sons of God. The term ἀρχηγός is unfortunately translated by three different English words in the only four passages in which it occurs. It is compounded of two Greek words, signifying, *beginning* and *leading*. The best Saxon rendering is *file-leader*. Thus declares Peter in his crimination of the Jews: "And killed the file-leader of life, whom God hath raised from the dead" (Acts iii. 15). Again, before the Sanhedrim he utters these sublime words: "Him hath God exalted with (or at) His right hand to be a file-leader and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). The office of Christ as the beginner of a glorious series is strikingly set forth in Heb. ii. 10: "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the file-leader of their salvation perfect through sufferings." Here we see, not with the eye of a poet's fancy, but with the anointed vision of inspiration, Jesus Christ marching at the head of a long column, "many sons," leading them into the wide open portals of heaven, till they stand at last in the blaze of its innermost glory, a circle around the throne upon which He sits down. Again, in Heb. xii. 2, we have this fact as the ground of an earnest exhortation to Christian fidelity: "Looking unto Jesus, the file-leader and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne

of God." We have in these four passages the divine conception of our adorable Saviour as the head of the new order, the sons of God, evolving these from the sons of fallen Adam. "To as many as received Him," says the evangelist, "gave he privilege to become the sons of God."

Between these two orders there is a gulf too deep and too wide to be bridged by any creature. There is a chasm between the lowest son of God and the highest son of Adam greater than there is between the lowest man and the highest brute. Let us endeavour to gain some conception of the broadness of this chasm. First, sonship expresses life. The sons of God have spiritual life; the sons of Adam are spiritually dead. How broad the chasm between life and death! Who can build a suspension bridge across this gulf? All the atheistic philosophers stand confounded before this question. Mechanical and chemical forces, under the most skilful co-ordination of human science, utterly fail to transmute non-living matter into a living organism. This is the sole prerogative of the omnipotent Creator. But the production of animal life is a work far inferior to the quickening of a dead soul. How broad and deep and dark the abyss between a dead sinner and a child of God born of the Spirit! There are no words in our language and no contrasts in our thought by which to express this difference. The zenith is not more remote from the nadir than life is from death. Only God can span this chasm, and bring a soul from the grave of sin to the shores of life. "But," says one, "there is no such contrast between the so-called regenerate and unregenerate man." Their outward manifestations may not greatly differ. Both wear clothes, eat food, earn bread by toil, suffer in

sickness, are overwhelmed in the same calamities, and both are under the sentence, "To dust shalt thou return." The difference is not external, but internal. The one feels the heart-throb of a new life; the other lies pulseless in the sepulchre of spiritual death. The one is God-centered, gravitating upward, drawn by the magnetism of love; the other is self-centered, moving downward with the accelerating velocity of depravity. The one throbs through all the mystery of his being with the pulses of a divine life; the other is insensible to those spiritual truths which thrill the former with rapture unutterable. Though both obey the decalogue and minister their charities to the needy, the one acts with a single eye to the glory of God; the other is actuated by a highly refined selfishness. The obedience of the one is freedom; of the other, servility.

Secondly. Sonship implies likeness. The sons of depraved Adam reflect his marred image. The sons of God, in their measure, are the brightness of His glory. They are in a degree what their glorious File-leader is perfectly, the express image of the Father's person. The difference is radical, world-wide, and heaven-high. Peter, in portraying the sons of God, astonishes us with the following: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." To be partaker of one's nature is to have not its identity, but its characteristics. God is love. This is the essential and distinctive attribute of the sons of God. This is the principle of their life. The first pulsation of the new-born soul is love to God, the Father; love to Christ, the Redeemer; love to the brethren, and love to all mankind. "Hope maketh not ashamed," because it has a realized basis in present experience, "the

love of God shed abroad in our hearts"—deluging the believing soul—"by the Holy Ghost." The surprising message that God loves me awakens responsive love in my heart toward Him and all the objects of His love. This is the decisive test: "He who doeth not righteousness is not of God, neither he that loveth not his brother." John lays bare the very foundations of Christian character when he says: "For this is the message that ye heard from the beginning, that ye should love one another." That we may know that he is describing the gulf between natural and spiritual men, the sons of Adam and the sons of God, he goes on to say: "Not as Cain, who was of that wicked one," of the order of fallen humanity, and "slew his brother." "We know that we have passed from death unto life because we love the brethren; he that loveth not his brother abideth in death." To save transcribing the entire epistle, and to preclude all controversy on this point, we adduce John's emphatic statement of the essential distinction between the sons of Adam and the sons of God: "He that committeth sin is of the devil; for the devil sinneth from the beginning."

Holiness, inward and outward, is the second quality which differentiates these two orders. Holiness is the all-comprehending moral attribute of God. How reasonable that His sons should wear this robe of stainless white! Sin is not essential to sonship. It has no place in the File-leader, the model of the series. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ; according as He hath chosen us [believers] in Him before the foundation of the world, that we should be holy and without blame before Him in love." The

doctrine of predestination always has reference to holiness. God, by an immutable decree, has made entire sanctification the goal attainable by all believers; from eternity He has determined that those who, by a free compliance with the conditions, are adopted into His family, "should be conformed to the image of His Son," not only in the distant future, but now, in the present life. "As He is, so are we in this world." The broad line of demarkation between the children of God and the children of the devil lies in this one word, *sin*. "Whosoever has been born of God [and so continues] is not sinning, because His seed, the new principle of love, remaineth in him, and he is not able to be sinning, [as a habit,] because he has been born of God" [and so remains]. The significance of the Greek tenses is shown in the parenthetic words, the perfect tense denoting an act whose effect remains to the present time, and the present tense indicating an habitual or oft-recurring act. A God-born soul is not in a sinning state, because he has admitted a new and dominant motive, antagonistic to sin, to take up its permanent abode behind his will. Its attitude cannot be hostile to the law so long as it is swayed by love to the lawgiver. He may in an unwary moment be surprised by some single act of sin, for which there is a merciful resort to the High-priest above. "If any man sin [aorist tense denoting a single act] we have a Paraclete with the Father, Jesus Christ the just." A perfectly holy soul, whether an angel in his first estate, or Adam in Eden, or a blood-washed believer, may fall away from his order by a decisive and permanent wrong choice, a choice which is the inexplicable mystery discussed for ages, the origin of sin. But John stoutly affirms that permanent sonship and continual sinning are

contradictions which cannot be combined in one character. A man cannot be sober and drunken, honest and thieving, chaste and licentious, at the same time. But the temperate man may become an inebriate and die in the gutter; and the honest man become a thief and die in a prison. How this stupendous perversion of the gospel of purity, that the sons of God are constantly sinning, became so widespread can be explained only on the theory that Satan himself has turned Bible expositor, teaching that "no man since the fall of Adam, even by the aid of divine grace, can perfectly keep God's law, but daily breaks it in thought, word, and deed." This fallacy of the Westminster Catechism still imposes upon intelligent minds, because they fail to see that the Adamic law has been replaced by the evangelical requirement of love as the fulfilling of the law. There is no sin where perfect love reigns. This may consist with innumerable defects, infirmities, and theoretical and practical errors. To a superficial observer these may look like sins, but a deeper inspection shows that they lack the essential characteristic, namely, the voluntary element. In ethics it is an axiomatic truth that volition is an attribute of sin as an act, or sin which entails guilt. Yet even involuntary deviations from rectitude need the atonement.*

There are other striking points of resemblance between the sons of God and their great Exemplar and Model. Jesus was begotten of the Holy Ghost; the sons of God are born of the Spirit. Jesus was circumcised the eighth day; the real, spiritual seed of Abraham have their circumcision not in the flesh, but in the spirit, being cleansed from all filthiness of the flesh and of the spirit. Jesus, after a period of religious development, was baptized

* See Chapter IV.

with the Holy Spirit; so are all those children of God who tarry in Jerusalem with persevering faith. Jesus had the certificate of His sonship in the repeated utterance of His Father, "This is My beloved Son;" so does the child of God hear the attestation of his divine adoption prompting the joyful shout, Abba, Father:—

> "The Spirit answers to the blood,
> And tells me I am born of God."

Jesus was tempted in all points; so are we. He was victorious: "Be of good cheer; I have overcome the world;" so are we victors: "This is the victory that overcometh the world, even our faith." Jesus was crucified; so are all those sons of God who count not the self-life dear unto them. "I have been crucified with Christ [and so remain]; it is no longer I that live, but Christ that liveth in me." * The primal son of God was buried. Thus was his death solemnly certified. So does the child of God die unto sin, and the water poured in holy baptism, symbolizing the out-poured Spirit, seals and ratifies his death unto sin. Jesus arose from the dead; the sons of God arise to newness of life by a spiritual resurrection, soon to be followed by a quickening of their mortal bodies because the Spirit has dwelt within them. † Jesus ascended; so shall we be caught up to meet the Lord in the air. Our File-leader has been glorified; so shall we, who have borne the image of the earthly, bear the image of the heavenly. Our elder Brother has sat down on His Father's throne as a foregleam of our wonderful enthronement as kings and priests: "Unto him that overcometh will I give to sit with Me in My throne." Once more, Jesus Christ will

* Alford's Version. † Rom. viii. 14, margin.

judge the universe, and at His side will sit His brethren as associate judges: "Know ye not that we shall judge angels?"

These points of similarity of the Son of God to His brethren, the sons of God, are strikingly summarized in

THE SEVEN "TOGETHERS"

in the Scripture, which show the wondrous identification of the Lord Jesus Christ with believers, in all the experiences of the spiritual life and its rewards. They indicate the benevolent purpose of God in our redemption, and His plan in effecting that purpose. It is affirmed of us by the Spirit, in the Word, that we are—

1. *Crucified together* with Christ (Gal. ii. 20).
2. *Quickened together* with Christ (Col. ii. 13).
3. *Raised together* with Christ (Eph. ii. 6).
4. *Seated together* with Christ in heavenly places (Eph. ii. 6).
5. *Sufferers together* with Christ (Rom. viii. 17).
6. *Heirs together* with Christ (Rom. viii. 17).

And that we are to be—

7. *Glorified together* with Christ (Rom. viii. 17).

"Together with the Lord—
What bursts of light I see!
Light, life, and joy are in that word;
'As He is, so are we.'

"Together with the Lord—
Nor curse, nor death to see;
But '*seated*'—O, that glorious word!—
Where '*heavenly places*' be. Eph. ii. 6.

"And '*heirs*' we are with Him Rom. viii. 17.
Of God—O, wondrous love!
'Joint heirs with Christ,' in bliss supreme
To reign with Him above.

" And with Him '*glorified*' Rom. viii. 17.
We shall for ever be,
One with the Head, in whom we died,
We all His love shall see.

" Ah ! heavenly portion this !
With sins and sufferings o'er, Rom. viii. 18.
To know and share His wondrous bliss,
As none e'er knew before.

" Meanwhile this glorious state,
It forms our mind within,
To know the self that's *dead*—its hate—
To purify from sin.

" In newness, now, of life,
We would our powers employ ;
Save sin, to know no other strife ;
Save Christ, no other joy."

This discussion throws intense light on a subject much misunderstood—the Fatherhood of God. He is the Creator of all men, but the Father only of those who receive His Son and believe on His name. This declaration cuts off at a stroke that soft and shallow sentimentalism which applies the Fatherhood of God to men steeped in sin and defiant in rebellion, and rears upon this sandy foundation the hope of universal salvation. God nowhere styles Himself the Father of the unregenerate, but only of penitent believers in His Son Jesus Christ. If any one is expecting to be saved by the divine Fatherhood, let him make his salvation sure by becoming a son by the Spirit of adoption, crying in the depths of his soul, " Abba, Father."

This discussion also unfolds the real brotherhood of man. All the descendants of Adam should constitute a sacred and inviolable fraternity. But, alas ! Adamic lineage is a feeble barrier against gigantic wrongs. For six thousand years the sons of Adam have warred,

slaughtered, pillaged, robbed, and enslaved their brethren. This bond is too weak to restrain from the most flagrant violations of the law of love. But the Son of God came to found a better fraternity, a real brotherhood. "Go tell my brethren," said the risen Jesus. Strong indeed is that tie of brotherhood which passes from heart to heart—through the heart of the God-man He who truly loves God loves every one that is begotten of Him. Love can work no ill to our brother. Love divine infused into human souls surpasses all the bonds of nature. This explains the seemingly harsh declaration of Jesus, in which He appears to reveal a heart without human affections: "He that doeth the will of My Father in heaven, the same is My mother and sister and brother." Nearer to Jesus are the Hottentot and Kamschatkan who believe in Him than were His brothers, James and Joses, before they had such evangelical faith. Ye who are endeavouring to fortify yourselves against the ills of life by membership in human fraternities which may stand up for you while living, cast a sprig of evergreen into your grave, and afford a pittance to your widow, remember that there is a nobler fraternity of the sons of God, that, after bearing your body with devout hands to the tomb, and hanging the lamp of the resurrection thereon, will accompany your soul into the unseen holy beyond, and afford a genial and delightful companionship through the ceaseless ages of eternity. Unite your fortunes with this fraternity while it is called to-day. Regeneration is initiation. "For He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren."

CHAPTER II.

THE SONS OF GOD.

IN the interest of clearness of thought and in vindication of Christian truth, let us see first what we mean by the phrases "Sons of God," "Children of God," and "Fatherhood of God." Strictly speaking, there is but one Person so linked to God by the genetic tie as to be "the Son of God." Hence He is "the only begotten son." His being is grounded on the Divine *Nature* and is without time limits. He is the eternal Son. All other beings are grounded not on the nature of God, but upon His *will*, within time limits. They are creatures. The Divine Logos is never spoken of in the Holy Scriptures as a creature. God is never called the creator, but the Father, of our Lord Jesus Christ. His sonship is unique and unshared by any other being in the universe. Sonship to God, when applied to others, is figurative, as is also the Fatherhood of God. What then is signified when an archangel, or a man, is called a son of God? There are several things in the relation of a human son to a father which might be the foundation of this metaphor, such as actual descent and possession of the identical nature—which we have disclaimed for all creatures—or resemblance, imitation, obedience, love; qualities which may be summed up in the word likeness. This likeness is both natural and moral. The natural likeness of the human creature to the Creator consists in personality, intelligence, a moral sense, implying freedom

and spirituality, i.e., spirit is the essential principle. The moral likeness exists when man possesses qualities like God's moral attributes, love, holiness, justice, wisdom and truth. But since the moral attributes eclipse the natural in excellence, likeness to God is predicated only of the possession of the moral qualities. Satan, though still like God in his natural attributes, is in no scriptural sense a son of God, because of his lack of the moral likeness. This is true of all unregenerate men. They are not sons of God. Christ plainly told certain Jews that they were of their father, the devil, because they had taken on his moral characteristics. The very tap-root of modern liberalism, universal salvation on the ground of the universal Fatherhood of God, lies in a neglect of these scriptural distinctions, and in making the divine Fatherhood natural and genetic, like human fatherhood, and in reasoning from the latter to the former on this wise, "as no human father would be so cruel as to banish his child from his presence forever, much less will the divine Father." The fallacy lies in the assumption, that a wicked man is a child of God, when he is really a child of Satan, because he has taken on his moral likeness. The writer of the epistle to the Hebrews declares that certain men "are bastards, and not sons." It will not do to literalize or carnalize the terms "son" and "Father," in speaking of man's relation to God. For the outcome will be universal salvation on the ground of a fondling sentimentalism, an unholy love on the part of God, instead of moral likeness to Him in holy character. Another error is expressed in the maxim, "Once in grace, always in grace," based upon the idea, Once a child, always a child. Substitute, "Once like God, always like God," and the fallacy immediately

stands out to view, for Satan once bore the moral image of his Maker. If sonship to God is pressed as a proof of the impossibility of becoming a son of perdition, why may not sonship to the devil be alleged to be an insuperable barrier to becoming a son of God? Are our positions sustained by the Bible? We reply that in the New Testament sonship is the peculiar and distinguishing privilege of those who by faith receive Jesus Christ (John i. 12), and it consists in conformity to the image of the Son of God (Rom. viii. 29), and in no case do the words, "Sons of God," "Children," and "Father," indicate anything but a spiritual likeness. Once, and once only. St. Paul, while preaching on Mars Hill, taking natural religion as his starting point, so as to stand on common ground with his pagan audience, speaks of the human race in the words of a Greek poet, as the offspring of God. Even here he is careful to limit the metaphor to likeness in those natural characteristics in which men consciously differ from "gold or silver or stone." For they are conscious of freedom and moral accountability. In all the New Testament the terms "son," "child," "sonship," "adoption," and "Father," when applied to the relation of men to God, signify a spiritual likeness enstamped in outline by the Holy Spirit at that religious crisis figuratively called the new birth, and in completeness at the subsequent crisis of entire sanctification. Utterly foreign to the Gospels and the Epistles, and to apostolic preaching, as reported in the Acts of the Apostles, is salvation on the ground of the natural fatherhood of God. Such a doctrine would "make the cross of Christ of none effect," because it would be needless in the scheme of salvation.

If we turn to the Old Testament we shall find, in the

words of Oehler, that "The meaning of the divine fatherhood is not physical, as if God were called the Father of men because He gives them natural life and preserves them in it, but it is ethical. It denotes the relation of love and moral communion in which Jehovah has placed Israel to Himself. This relation is quite unique; Jehovah is only the Father of the chosen people, not the Father of other nations." He says, "Israel is my son, even my first-born." The sonship of individuals, Oehler insists, was not the privilege of Old Testament saints, inasmuch, in my opinion, as the Holy Ghost, the Sanctifier was not yet given. "The notion of *divine sonship*, as conferred upon the Hebrew nation in general, and then upon the theocratic king, nay, as affirmed in a special sense of the godly, was still but a notion, to be fully realized only in the future.. The highest relation of intercourse between God and man, instituted by prophecy, does not attain to the eminence of that filial state inaugurated by the New Testament; for which reason Christ declares the greatest of the prophets to be less than the least in His kingdom." That individual sonship to God was a strange doctrine to the Jews, who were diligent students of their Scriptures, is seen in their indignant surprise that Jesus should dare call God His Father.

Germane to this discussion is the exposition of 2 Pet. i. 4, "That ye may become partakers of the divine nature." "That is," says Dean Alford, "of that holiness and truth, and love, and, in a word, perfection, which dwells in God, and in you by dwelling in God." St. Peter calls that the divine nature which the divine Spirit effects in us, the image of God re-imprinted on us by the Third Person of the adorable Trinity. The only man

who is literally a partaker of the divine nature is the God-man. All who truly believe in Him, partake, according to their finite capacity, of the moral attributes of the Father, and in this sense are sons. It is a remarkable fact that the Greek verb for "become" in this text is in the aorist tense. This is a puzzle to the scholarly dean who cannot accept the doctrine of entire sanctification instantaneously wrought by the Holy Spirit through faith. But in his explanation he makes an admission which implies all that the advocates of holiness, as a distinct blessing, ever taught on this line. He says, "The account of this usage of the aorist has not been anywhere, that I have seen, sufficiently given. It is untranslateable in most cases, but seems to serve in the Greek to express that the aim was *not the procedure*, but *the completion*, of that indicated." If it is completed in the present life, there must be a definite instant in which the work is finished. This is all that we contend for.

Alford very properly quotes John xii. 36, "Believe on the light, that ye may become sons of light," as another instance of a definite completion aimed at, and not a process. In this case it is the new birth, the beginning of holiness, since the command is to the unregenerate Jews; but in 2 Peter i. 4, the definite completion is entire sanctification because Peter is addressing "them that have obtained like precious faith with us," and is showing to them the full extent of salvation in "the exceeding great and precious promises," which "are given unto us." Why Peter should change the first person to the second, the "us" to "ye," we know not. except it be a delicate intimation that he had become a partaker of the divine nature in a sense not applicable to those whom he addressed, that he had obtained complete

conformity to the image of the Son of God, and was a full-grown Son, while they were more or less carnal and were even still babes (1 Cor. iii. 1). St. John also makes two grades of sonship (1 John ii. 13), "little children" who know the Father and cry, "Abba, Father"; and young men who are strong and have permanently conquered the evil one through the Word of God abiding in them by the grip of faith which never relaxes its hold. Reader, to which of these classes do you belong? If to neither, aspire to be born from above; if to the first class, be not content with Christian infancy, but aspire to the strength and victory of Christian manhood.

CHAPTER III.

THE THREE PERFECTIONS.

ASIDE from the absolute perfection of God, the term *perfection*, as used in the Holy Scriptures, in its application to human beings, has three distinct meanings. Much of the difficulty in understanding the doctrine of Christian perfection arises from a confusion of these three significations.

1. The perfection of the paradise of Eden. Adam came forth from the hand of the Creator complete in his physical organism, in his mental structure, in the enthronement of his moral sense, in the harmony and balance of all his faculties. His appetites, in perfect subjection to a will holy in all its moral choices, ministered to his existence as a person and a race in a manner wholly consistent with the utmost purity. His passions afforded motive power to his spiritual aspirations, as the steady trade-winds waft the well-freighted argosy to its destined port. He was as perfect as his all-wise Creator could make him. His lack of experience, in the very nature of the case of a being just called from nothingness, must be supplied by himself, and not by his Maker. There was no original proclivity to sin, no secret spring coiled up in his nature moving him to step over the fiery boundary between right and wrong, and no fatal debility of his moral nature which must inevitably break down under the pressure of temptation. We must, moreover, suppose that, as his affections were perfect, they were

fixed upon God, their proper object, thus leaving the soul not in a state of equilibrium between sin and holiness, but giving it a strong upward tendency.

In what, then, consisted the probation of this perfect being? Is sin possible to the intelligence thus launched upon its orbit under the attraction of the central sun? Aside from the agency of the satanic tempter, it was possible for a perfect Adam, by reason of his very finiteness, walking forth amid infinitudes, to miss his way. The limitation of his knowledge made faith a necessity. But there was no inherent defect, no downward inclination, no darkening of the moral perceptions by sin, and no infirmity of the will in the direction of righteousness. He was adapted to the law of perfect obedience. This law he might have perfectly fulfilled. This is Adamic perfection. Since sin has marred the image of God in man, and disturbed, in their federal head and representative, the moral balance of each individual of the race, the man Jesus Christ only excepted, this perfection has disappeared with the paradise in which it was found. "I have seen the end of all [legal] perfection, [for] Thy law is exceeding broad." Says Job: "If I say I am perfect, it shall also prove me perverse." This perfection is no longer required as the ground of salvation. It is now a myth whenever professed, and always will be, so long as men are begotten in the image of their father. "Who can bring a clean thing out of an unclean?"

2. The perfection of the paradise above. We look back with regret upon a perfection irrecoverably lost by reason of the flaming sword of the cherubim guarding the gate of a lost Eden; yet we look forward with hope toward another perfection enthroned above the cherubim, in the glorified state after the resurrection of the righte-

ous dead. No candid reader, with ordinary acumen, can read the third chapter of Paul's Epistle to the Phillipians and fail to discover that this is the goal on which this spiritual athlete has his eye intently fixed. "I count all things but loss, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect," τετελείωμαι, "crowned," says Bengel, "with the garland of victory, his course completed and perfection absolutely reached." For this St. Paul groaned, and for this manifestation of the sons of God the earnest expectation of the creation waiteth. Toward this all our holiest aspirations rise. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Then will the brightest ideals of perfection which our imaginations are capable of forming be fully realized. For we can imagine nothing more excellent than the Son of Man in His glory, wearing the diadem of universal dominion, and adored by all the unfallen and all the redeemed intelligences, rank above rank, who veil their faces before His throne. We speak now of perfection in kind. The degree of our love will be for ever increasing, as the beauties of the God-man eternally unfold before our enraptured vision. Mathematicians demonstrate that a curve may be drawn of such a nature that a straight line, lying in the same plane, may for ever approach and never touch it. This line is called an asymptote. In this ever-increasing love the glorified saints will be spiritual asymptotes to the Son of God. Progress is an attribute of mind. At no point in the endless future will God bandage the loving soul, to check its growth for ever afterward like a Chinese foot. This

distinction between perfection of kind and of degree is not difficult to comprehend, yet many intelligent people are perpetually confounding them.

3. The perfection of the paradise of love. Perfect love constitutes evangelical perfection, the sum of all duties, the bond which binds all the virtues into unity. As we stand midway between the perfect estate of paradise lost and of paradise regained, regretting the one and aspiring to the other, but excluded so long as we are in the flesh, our gracious God, through the mediation of Christ, commissions the Holy Ghost to come down and open the gates of a new paradise of love made perfect, love casting out all fear, love fully shed abroad in our hearts. Love is the fulfilling of the law. To fulfil is perfectly to keep, not the old Adamic law, but the law of the new Adam, the Lord from heaven. "Fulfil ye the law of Christ, the royal law of liberty." This law is graciously adapted to our diminished moral capacity, dwarfed and crippled by original and actual sin. All there is left of us after sin has spread its blight may be filled with the fulness of God. Every faculty may be energized, every capacity be filled, and every particle and fibre of the being be pervaded with the love of Christ, so that the totality of our nature may be subsidized in the delightful employment of love, attesting itself by obedience, rejoicing evermore, praying without ceasing, and in every thing giving thanks. Says Wesley, "I know of no other Christian perfection." The hypercritical may criticise the term, and say that perfection cannot be predicated of anything human, and some advocates of entire sanctification may unwisely substitute other terms supposed to be less offensive, such as "the higher life," "the rest of faith," and "full trust," and other words which man's

wisdom teacheth, but it will be found that they all fail to convey the exact and definite idea of the word "perfection" which the Holy Ghost teacheth. This signifies not only our justification—sometimes called the imputation of Christ's righteousness, though improperly—but our inherent completeness in Christ, who is our sanctification as well as our righteousness or justification. The term *perfection* is the best word in the English language for expressing that state of spiritual wholeness into which the soul has entered, when the last inward foe is conquered, and the last distracting force is harmonized with the mighty love of Christ, and every crevice of the nature is filled with love, and every energy is employed in the delightful service of the adorable Saviour, and the soul is as "dead indeed unto sin" as the occupants of the Stone Chapel grave-yard are to the tide of Boston business and pleasure which rolls along Tremont Street. However fractional the man may be in all other respects, he is in one sense an integer: love pervades the totality of his being. Early in divine revelation do we find Jehovah pointing to this state, saying to Abraham, "Walk before me, and be thou perfect;" and to Moses, "Thou shalt be perfect with the Lord thy God." In many other places the same Hebrew word is used in describing character, but three times it is unfortunately translated by *sincerely* or *in sincerity*, twelve times by *upright* and *uprightly*, once by *undefiled*, as "Blessed are the undefiled [perfect] in the way," and once by *sound*—"Let my heart be sound [perfect] in thy statutes." Forty-five times the Israelites are commanded to bring sacrifices *without blemish;* and every time the word should have been translated *perfect*, God thus teaching by impressive symbols that the heart of the offerer must be perfect before

God. Leviticus is the book of all the Old Testament wherein is typically taught the need of inward cleansing, whose end is holiness, whose tabernacle is holy, whose vessels are holy, whose offerings are most holy, whose priests are holy, and their garments are holy, and whose people are holy, because their God is holy. Opening the New Testament, we find the Greek word *teleios*, *perfect*, as descriptive of fitness for the kingdom of God, dropping from the lips of Christ and from the pen of St. Paul seventeen times, while the cognate noun *perfection* is twice used, and the verb *to perfect* fourteen times. This examination shows that the Spirit of inspiration had a deep design, persistently followed from the book of Genesis to the epistles of John. That design is to set forth the holiness of the service demanded of us, and the perfectibility of the Christian under the dispensation of the Spirit. For this perfection is not on a level with man's natural powers, but is the work of the Sanctifier through the mediation and blood of Jesus Christ, who "by one offering hath perfected forever them that are sanctified." By one offering he has procured the Sanctifier, who, so long as the world shall stand, is able by His office of cleansing to perfect believers, and present them complete in Christ Jesus.

It is easy now to see why perfection is both affirmed and denied in the Scriptures, with respect to the same individuals. God styles Job perfect, while Job himself repudiates that adjective. Compare chapter i. 1, with ix. 20. Thus David sees the "end of all perfection," and soon after calls on all men to "mark the perfect man," and note his peaceful death (Psa. cxix. 96; xxxvii. 37). St. Paul seems to blow hot and cold with the same breath, when he denies that he is perfect, and then

assumes that he is (Phil. iii. 12-15); and St. James contradicts himself in the same way in chapter iii. 2. The explanation is easy. Legal perfection is disclaimed, while evangelical perfection is claimed. In other words, perfect love-service can be rendered; while perfect law-service is beyond the power of moral cripples to render.

CHAPTER IV.

THE PROBATION FOR HOLINESS.

THE advocates of entire sanctification, with Wesley, Fletcher, and Watson at their head, affirm that this blessing "is as distinctly marked and as graciously promised in the Holy Scriptures as justification, regeneration, adoption, and the witness of the Spirit."* Nevertheless, many honest inquirers are perplexed with intellectual and scriptural difficulties on this very point of the distinctness of this work; and they are led to ask why God has not set this great blessing above the mists of doubt and the possibility of controversy. If this glorious privilege is to the other benefits of the atonement as Mt. Blanc is to the lesser mountains of Europe, why does it not tower up so manifestly before all eyes as to render misconception and unbelief impossible? Infidels make a similar demand upon Christianity, that she shall stand forth so radiant with divinity that the dullest eye may instantly, without any examination, discover the unmistakable seal of heaven on her brow. They say that if a man really wished his absent servant to do a piece of work, he would make his meaning so plain, and his signature so characteristic, that the servant could have no excuse for any mistakes. Bishop Butler well replies that, if the Master's intent is to secure the mere doing of the work, He would write thus plainly, but if he wished to test the fidelity of the servant, he might purposely

* Watson's "Institutes," Vol. IV., page 450.

leave some obscurities, which could be made plain only by patiently studying the letter.*

Now, since God's message to man has difficulties in it, and since Christianity descends from the skies with her seal partially hidden, and with the purpose of disclosing it only to candid and earnest seekers, sceptics reject her claims. We reply to them: God certainly wishes His Gospel to be received, but in such a manner as to confer the highest benefit on man, and to reflect the highest glory on His Son. This will not be realized by a mere passive reception of clearly demonstrated truth, but by stimulating man's highest powers of research to the most intense activity, and the most eager desire.

It is the divine order that truth of every kind should fully reveal itself only to hungry souls. The long research and the hot pursuit whet the appetite, and prepare the discoverer for a proper appreciation of the treasure which he has found. The more valuable the truth, the higher the barriers which hedge it in and appal all timid seekers, leading the toilsome search to those dauntless souls whose unconquerable persistence makes all opposition bow before them.

The coming of the Comforter to the believer's heart, and His indwelling as the Sanctifier, is a greater event, in its immediate practical benefits, than the advent of the Messiah to the world. This John the Baptist saw as the culminating blessing of Christ's coming. "He shall baptise you with the Holy Ghost." Jesus was ever pointing to that crowning gift. The disciples could not understand how Jesus could, through the Comforter, manifest himself to them, and be invisible to the world. Their faith had a probation with respect to this great

* Butler's "Analogy," Part II., Chap. VI.

coming event. The trial of their faith continued through that ten days' prayer-meeting before Pentecost. This protracted test was necessary to enlarge their faith to its utmost capacity for the fulness of the Spirit. They endured the test, and received the greatest gift that the Father and the glorified Son could bestow.

We meet with Christians who are unable to formulate the doctrine of entire sanctification. They are puzzled with the apparent contradiction of a work of the Spirit in regeneration and the witness of the Spirit, before the abiding Comforter is received. It seems to them as absurd as to talk of a carpenter's doing a work within the house before his entrance. But we have a precisely similar difficulty in formulating the doctrine of the Holy Ghost. How could he be in the patriarchal and Jewish Church, and the inspirer of all its piety, before he was sent down from on high at the Pentecost? Multitudes who hand over this greater mystery from reason to faith are still tasking reason with the lesser mystery, and keeping themselves spiritual paupers in consequence. For no man ever yet received the Holy Ghost through a syllogism. He always enters through the door of faith.

It is a painful fact that many who profess faith in Jesus Christ, and evince a degree of spiritual life, are practically in the condition of the first twelve believers in Ephesus; they have not in the depths of their own hearts "so much as heard whether there be any Holy Ghost." They are living in the ante-pentecostal state, in the rudimentary dispensation of John. They do not know "The exceeding greatness of Christ's power to usward who believe." The *Credo*, "I believe in the Holy Ghost," is on their lips, but it is as ineffectual for spiritual transfiguration as the Binomial Theorem. Their thirsty

souls stand at the well of living water, and let down their buckets, and draw them up empty, not because the well is dry, but because their rope is not long enough to reach the water. An orthodox creed lying dead in the intellect is like a dry bucket hanging midway down the well. Merely intellectual believers lack a vigorous, appropriating faith. To develop this, difficulties are purposely set before their souls, to be mastered, and objections, seeming to tower to a mountain height, must be surmounted. The whole subject of full salvation, as presented in the Scriptures, does not seem to them to stand forth distinct from justification and the new birth. The testimony of Paul, Peter and John is circumlocutory, and not direct. They drape their testimony in mystical phrases, as "dead unto sin," "the life hid with Christ," "risen with Christ," "the sealing," "the baptism," "the unction of the Spirit." They pray for others to be sanctified wholly; but they do not squarely avow that they have themselves grasped this prize. Then, again, it seems to be impossible that a soul marred and dwarfed by sin should ever in any sense be perfect, in view of the unabated requirements of the law of absolute holiness.

The glaring defects of some professors of holiness complicate the objections. The attitude of many in the Christian Church and ministry, their apathy, shyness, and manifest distrust of this experience, is a still greater lion in the pathway of holiness. The occasional fanaticisms which have sometimes broken out make the subject still more doubtful. In view of these facts the whole question looks mystified, mixed, muddy, muddled, and mischievous. The Little-Faiths and the Weak-Hearts, not perceiving that this condition of things constitutes the very discipline which they need, sit timorously down

before these giants standing across their path, as did the writer for twenty-five years, while the Faithfuls and the Great-Hearts, espying the glorious uplands of perfect rest, boldly encounter and rout these enemies, and enter in. They find that the very grapple with these grim spectres constitutes the probation for holiness, and the discipline and upreaching of faith requisite for receiving so great grace. Hence the whole subject of instantaneous sanctification through faith is left in just that half-revealed and half-concealed state best adapted to stimulate research, sharpen insight, enkindle desire, and afford to all persistent believers an arena for heroic struggle and glorious victory. This is an entirely different probation, and more severe than that which precedes pardon. An infantile faith may grasp justification, but only an adult faith can seize the prize of entire sanctification. Instead of repining at these tests, we are to count it all joy when we fall into manifold temptations, or puttings to the proof, since it is for the trial of our faith. For since the blessing sought is entire and not partial sanctification, there must be not an imperfect but a perfect faith. The trials which make faith perfect should, therefore, be joyfully received. The case of the Syrophenician woman is an admirable illustration of the probation of faith. The boon desired—casting the demon out of her daughter—was incapable of degrees. The prayer could not be partly answered in accordance with a defective faith. The evil spirit must retain his full possession, or be cast out entirely. Jesus, seeing the mother's faith inadequate, gave it a schooling. He gave it a probation. The first request is met by a chilling silence. But faith, though repulsed, gathers strength, leaps the barrier, and is all the stronger for the effort.

Jesus now sets a higher wall before her: "I am not sent but unto the lost sheep of the house of Israel." She falters not for a moment, but falls on her knees and cries, "Lord, help me?" and over this wall her heaven-aided faith bears her. With a higher barricade Jesus now hedges himself in, more formidable than an iron picket fence bristling ten feet in height. "It is not meet to take the children's bread and cast it to the dogs" (*puppies*, Greek). That fence will surely stop the impertinent Canaanite asking mercies uncovenanted. But look! She vaults over this barrier at a single bound, clearing its topmost picket, on which she might have been impaled. "Truth, Lord, but the dogs eat of the crumbs." Nobly has she stood her probation. She has developed a faith sufficient to drive out the biggest demon outside of Pandemonium. What could Jesus withhold from that faith? "Take the key to My omnipotence, and help yourself." Thus the expulsion of the "old man" from the heart is a whole blessing and requires a whole faith. This, not being sufficient at justification, is put to school, is set at wrestling with difficulties and slaying Goliaths in its way. When the last one is laid in the dust, God will deem us competent to guard the priceless pearl of perfect love.

Moral.—1. Look not at objections, but beyond them.

2. Surmounted difficulties are the stairway up to the Higher Life.

3. How shall I get faith? Exercise it.

4. When am I prepared to believe fully? When you have fully yielded all to Christ.

CHAPTER V.

SPIRITUAL CIRCUMCISION.

THERE were three remarkable transition points in the religious development of Abraham. The first was *separation* from his kindred and country at the Divine command.

The call of Abraham is typical of that call of the Holy Spirit, which sooner or later comes to every sinner, to turn away from all known sin as a preparation for saving faith in Christ.

The second point of transition in Abraham's life was his *justification* by faith. He believed in Jehovah; and He counted it to him for righteousness. St. Paul cites this as a conspicuous instance of justification by faith under the old covenant. Abraham had exercised faith in obeying the call to separation; but it was what theologians style prevenient rather than saving faith.

Twenty-four years after Abraham's first call, and several years after his justification, he passed the third and final transition in his religious career, which in modern parlance would be called his *spiritual perfection.* When he was ninety years old and nine (Gen xvii. 1) Jehovah disclosed to him His almightiness under the name of El-Shaddai, Almighty God, as the ground of a new commandment, "Be thou perfect." With this injunction was the institution of circumcision as necessary to the perfection required, demonstrating typically that spiritual circumcision or entire sanctification is the gate-

way into Christian perfection, or pure love, styled by John "perfect love" which "casteth out" all "tormenting fear." For in "the self-same day" in which Abraham was commanded to walk before God and be perfect, he submitted to the painful rite of circumcision, the removal, in Hebrew conception, of that bodily impurity with which he was born. Here we find a striking type of original or birth sin, denied by all the self-styled modern liberalists, put away by "the circumcision of Christ" through the agency of the sanctifying Spirit, not by a gradual outgoing of native depravity, but by the heroic treatment of instantaneous excision. Hence the doctrine of spiritual circumcision is a two-edged sword, cutting away Pelagianism with one edge and gradualism with the other. The first is the denial of inbred or birth sin, and the second is the denial of its instantaneous extinction when faith lays hold of Him who "is able to save unto the uttermost."

Some persons may insist that there was a fourth crisis in the life of the father of the faithful—the supreme test of his faith in obeying the command to offer up Isaac. It was a crisis, but not a transition from one state of grace to another. God found Abraham perfect in loyalty and love, and demonstrated this fact to all the coming generations of Bible-readers. The three marked epochs in his life were his separation, his justification, and his entire sanctification, the beginning of his perfect walk before Jehovah and not before misjudging mortals.

The Old Testament and the New contain not two different religions, but one in different stages of development. Well did Augustine say: "In the Old Testament the New lies hidden; in the New Testament the Old lies open." The essential principle of Judaism and of Christianity is the same—supreme love to God. The Great

Teacher and Law-giver sums up the law, and the prophets, and all human duty in this great word LOVE. It is the natural and necessary inference from the unity of God, as opposed to polytheism ; hence it follows the "*Shema*," the first words every Hebrew child is taught to speak, "Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 4, 5).

We are here met by the question, "Can genuine love be evoked by command ? Is it not the free, spontaneous outflow of the heart towards the object for which it has affinity ? How then can a soul void of all affinity for God, love Him supremely ? " This question is more important than the theological puzzle, the origin of sin in a holy universe, inasmuch as the cure of an evil is of far higher interest to the sufferer than its genesis. If we turn to Romans viii. 7, we shall be appalled at the vastness of the multitude to whom the great command of both the Law and the Gospel is an utter impossibility, "because the carnal mind is enmity against God." But before we rashly accuse God of injustice, in reaping obedience where He has not sown ability, let us further read our Bibles and get the whole of the Divine purpose in this case. It is possible that a scheme of wondrous mercy may be found instead of severity. It is remarkable that most of those who find fault with God, have the least knowledge of His revelation. Turn again to the Old Testament at Deut. xxx. 6, and the difficulty vanishes, and God's moral character is vindicated. He proposes, by a direct supernatural interposition of His almightiness, with man's free consent, to perform a piece of spiritual surgery, to cut away the carnality which prevents love and invites enmity, and to clear the way for

the natural up-springing of love, filling to the brim every faculty of intelligence and sensibility. "And the Lord thy God will circumcise thy heart, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live," or have real and internal well-being. Carnality in the least degree is obstructive of love of the purest and most perfect kind.

The question now arises, "Who are entitled to this heart circumcision?" As natural birth within the old covenant was a necessary condition of circumcision in the flesh, so the new birth, under the new covenant, is the necessary condition of that spiritual circumcision, without which perfect love cannot exist. This is beautifully proven by St. Paul, in 2 Cor. vii. 1, read in connection with the last verse of the preceding chapter. "Having therefore these promises"—things promised, especially adoption as "sons and daughters," the work of entire sanctification is to be perfected in so thorough a manner as to exclude every "filthiness of the flesh," all tendencies to those sins which find expression through the body, "and of the spirit," every taint of the spirit prompting to sins independent of the material organism, as pride, unbelief, rebellion, hatred, etc. The doctrine taught by St. Paul is that spiritual circumcision follows spiritual sonship in order to the perfecting of holiness. Impenitent sinners are nowhere in the Holy Scriptures exhorted to holiness, to perfection, to fulness of the Spirit, but rather to repentance, and the new birth. Only they who "have been made partakers of the Holy Ghost" can be filled with the Spirit, only they who have become believers can mount up to the altitude of perfect faith, and only they that have life are capable of having the more abundant life. We now come to the questions,

"Who is the author of heart-circumcision in New Testament times, and in exactly what does it consist?"

The answer to both of these questions is found in Col. ii. 11, R.V.: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the BODY OF THE FLESH in the circumcision of Christ," *i.e.*, that which He provides for believers through the efficacy of His atonement. Here we have a full account of spiritual circumcision, or entire sanctification. For judicial clearance from the guilt of "the sins of the flesh," through justification by faith, is not here described, as King James' version of a defective manuscript teaches, but rather the perfect riddance of the flesh itself, the sin principle in depraved humanity. "The 'body of the flesh,'" says Bishop Ellicot, "is practically synonymous with 'the body of sin,' in Rom. vi. 6, and is designedly used in this place to keep up the antithetical allusion to legal circumcision, which consisted in the cutting away and laying aside of a *part* (Ex. iv. 25), the circumcision by Christ in putting off the *whole* body of the flesh." Similar reasoning is found in John vii. 23, where Christ contrasts the greatness of His work on the Sabbath in bestowing perfect and entire healing on the cripple, making an entire man whole, with the insignificance of circumcision, which purified only part of a man, making him only ceremonially clean. But we have not done with Col. ii. 11. We call the attention of every Greek scholar to the strength of the original noun, "putting off." It is a word invented by Paul and found nowhere else in the Bible, nor in the whole range of Greek literature. To show the thoroughness of the cleansing by the complete stripping off, and laying aside of the propensity to evil, the apostle prefixes one preposition, (*apo*) denoting

separateness, to another (*ek*) denoting outness, and thus constructs the strongest conceivable term for the entire removal of depravity. In Col. iii. 9, R.V., "Seeing that ye have put off the old man with his doings," he uses the same strong combination of words, in the form of a participal—used nowhere else in the New Testament except in Col. ii. 15, "having stripped away from himself the (hostile) principalities and powers"—to show how completely the "old man," as well as "his deeds," has been "put off," if the believer has realised the full extent of Gospel salvation.

We have now ascertained that Christ is the originator of heart-circumcision, and that it figuratively signifies entire purgation from the defilement of sin.

Let us now inquire for the agent who effects this wonderful deliverance in which the scheme of redemption reaches its climax. For this purpose we turn to Rom. ii. 29, and we find a photograph of a real Jew, "who is one inwardly; and circumcision is that of the heart, in the Spirit," *i.e.*, says Meyer, "in the HOLY SPIRIT in the definite sense, and as distinguished from the spiritual conditions and tendencies which He produces."

Thus we find the whole Trinity engaged in the circumcision of the human heart. The Father instituted the symbolical rite, and intended its spiritual efficacy; the Son originated its causal ground, His atoning blood; and the Holy Spirit is both the sphere in which holiness exists, and the agent who introduces it into the soul. Well may full believers thus soliloquize with Faber,—

> "Oh wonderful, oh passing thought!
> The love that God hath had for thee,
> Spending on thee no less a sum
> Than the undivided Trinity!"

We are often asked for scriptural proofs of the in-

stantaneousness of entire sanctification. We add to those which are customarily quoted as indicating momentary action, because of the tense in the Greek, all the texts in the Bible in which the circumcision of the heart is spoken of. It is a remarkable fact that this is the only kind of circumcision which the Spirit of inspiration thought worthy of mention, except in Jer. ix. 25, from the entrance of Joshua into Canaan, to the circumcision of John the Baptist, a period of 1,450 years.

The conclusion to which this Bible reading conducts us, is that entire sanctification, as an act, is the divinely appointed gateway into perfect love as a state. As the act is always followed by the state, and the state always implies the preceding act, entire sanctification, and loving God with all the heart, are practically equivalent phrases.

CHAPTER VI.

RIGHTEOUSNESS UNTO SANCTIFICATION.

(REVISED VERSION.)

IN our Authorized Version it is "righteousness unto holiness," not the initial holiness of regeneration, but, as Alford says, "perfect holiness." "So now render up your members as servants to righteousness unto *(leading to, having as its result, perfect)* holiness."

Both versions recognise an important distinction between these words, and that there is an established order, righteousness, or a state of evangelical justification, always preceding perfect holiness, or entire sanctification. It is philosophical that righteousness, which is harmony with the divine law, should be the condition of conformity to the divine nature, which is the best definition of holiness. It is important that this distinction and this order of time should be clearly seen, since the great practical question, "Shall I seek entire sanctification?" hinges on it. It took eight years of earnest Bible-study for two young men in England, one of whom was John Wesley, to make the discovery, "that men are justified before they are sanctified." "God then," while they were still in eager pursuit of heart purity, "thrust them out to raise a holy people."

This incident in the life of the founder of Methodism would not be deemed worthy of a place on the first page of the book of Discipline of the Methodist Episcopal Church over the signature of every one of her American

bishops, living and dead, if it were not for the vital truth connected with it, "that men are justified before they are sanctified," and that the great purpose of this great religious movement is to raise a holy people by spreading scriptural holiness over all lands.

A clarified theology lies at the basis of the incandescent zeal of early Methodism. As Luther cleared the doctrine of justification of the rubbish which Romanism had piled upon it, burying it out of sight of despairing millions, so Wesley cleared the doctrine of sanctification of the errors which for ages had thickly encrusted it, purification by works, by growth, by imputation, by death, and by purgatorial fires after death. He taught believers to magnify the intercessory office of our adorable risen Saviour in procuring and sending down the Holy Spirit in pentecostal power to flow through the ages a river of water, thoroughly cleansing all who will plunge therein.

He taught that this work of entire purification is by faith, "and if by faith, why not now?" Thus he denied that it is necessary to wait for death to do this work by sundering the soul from the body, erroneously accounted to be incurably poisoned by sin.

Wesley's discovery of the divine order of pardon and of purity clearly refutes the error that they are identical in time, that regeneration is entire sanctification. If there is an interval of time between the lodgment of divine love, the purifying principle in the soul, and the perfection of love through the fulness of the Holy Spirit destroying all its inward antagonisms, then "the residue theory" must be true. During this interval "the flesh lusteth against the Spirit," and the Spirit strives against the flesh till He succeeds in its crucifixion.

The precedence of justification to entire sanctification is a truth that can never be harmonized with the doctrine of imputed holiness which is quite zealously proclaimed in these days, namely, that the first act of faith for ever incorporates the believer into the glorified body of Christ, so that all His holiness is imputed to him. But when is he justified? The moment he believes. This makes the two works simultaneous. There can be no interval between them, according to the imputationist, unless he assumes that all for whom Christ died were justified when God "judged sin on the Cross." This is not the justification by faith which St. Paul teaches, for how can a man believe 1900 years before he is born? If both rest upon an arbitrary decree, then justification and sanctification are simultaneous, since they are only different sides of the same decree.

There is still another error, inculcated by many Romanists and by some Protestants, that justification takes place only when sanctification is completed. This really lies at the bottom of the doctrine of purgatory which cannot consist with the truth that Christ bestows a full and perfect pardon upon every penitent believer, for purgatory is punishment.

Thus we see that our statement of the divine order in the stages of Gospel Salvation is the only theologically consistent one, and is in perfect harmony with the Holy Scriptures and with Christian experience.

The question for every believer to ask himself, in the light of the truth which we are elucidating, is this, Have I advanced from justification to entire sanctification? If I have not touched this goal, why have I failed? What is keeping me back from a state of grace so desirable? Do I honour the Holy Spirit in not earnestly

seeking that crowning blessing which comes only through His agency?

Perhaps my reader is perplexed with the question, How long after justification may I receive entire cleansing?

There is no divine almanac which shows the length of the interval. As soon as you discover a further need in your heart, and believe with an unwavering, all-surrendering, and persevering faith, that Christ is the supply of your utmost need, you may expect to grasp the prize.

We find some earnest Christians who are in doubt respecting Entire Sanctification as an instantaneous work wrought by the Holy Spirit. They say that they fail to find the Scriptural proofs of this doctrine. We would advise such to examine the whole subject again in the light of the revised New Testament, in which the Greek word, *hagiasmos*, is invariably translated by the term, sanctification, indicating the divine act, instead of the word holiness, which defines a moral state, in accordance with the law of the English language that nouns ending in *tion* signify an act, while the ending *ness* signifies a state. In the light of this suggestion we commend our readers to the prayerful study of the following texts:— "I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. . . . But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life" (Rom. vi. 19, 22); "But of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption" (1 Cor. i. 30); "For this is the will of God, even your sanctification,

that ye abstain from fornication" (1 Thess. iv. 3); "But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13); "Ye have not yet resisted unto blood, striving against sin" (Heb. xii. 4); "According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace be multiplied" (1 Pet. i. 2).

The many texts which enjoin entire sanctification imply an instantaneous finishing stroke. Examine them with the aid of your concordance. Then study the texts which speak of the baptism of the Spirit and being filled with the Spirit, expressions which also imply entire sanctification as is shown by Acts xv. 8, 9: "And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and made no distinction between us and them, cleansing their hearts by faith." In this passage Peter teaches that the hearts of the apostles were cleansed on the day of Pentecost. A distinguished English scholar and Commentator on the New Testament Epistles, makes the following candid statement—although he is not a believer in the possibility of "the annihilation of the inward tendency to sin" in the present life—"It is worthy of notice that in the New Testament we never read expressly and unmistakeably of sanctification as a gradual process, or, except, perhaps, Rev. xxii. 11, ('He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still'), of degrees

and growth in holiness." Thus, according to this writer, the only gradualism in sanctification is found beyond the day of doom, and that assertion is accompanied with a "perhaps." The same writer calls attention to the fact that "only in Heb. ii. 11, x. 14 ('For both He that sanctifieth and they that are sanctified are all of one. . . . For by one offering He hath perfected for ever them that are sanctified'), is the present tense of the word sanctify used of Christian believers." Even here "a gradual process is not necessarily implied." In the light of this quotation we see that modern sacred scholarship removes the burden of proof from the advocates of instantaneous sanctification to the shoulders of the gradualists. If the Greek student is still unconvinced, we recommend a study of the tenses of the verbs "to sanctify" and "to perfect" in the Greek Testament.

CHAPTER VII.

SINS, INFIRMITIES, AND THE ATONEMENT.

IN many minds the perfection of spiritual life required by the Gospel is eclipsed by confounding infirmities and sins. What God has, in His word and in the human conscience, put asunder, some people are perpetually joining together. Then they confidently assert that holiness of heart and life is a state too high for men dwelling in earthly tabernacles.

Many times has this distinction between infirmities and sins been pointed out by theologians, but so blind or so wilfully obstinate are multitudes that they fail to see the dividing line. We desire to disentangle these confused ideas, hoping that we may help someone to a solution of a difficulty in the way of his full salvation.

1. Infirmities are failures to keep the *law of perfect obedience* given to Adam in Eden. This law no man on earth can keep, since sin has impaired the powers of universal humanity.

Sins are offences against the law of love, *the law of Christ*, which is thus epitomized by John, "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another" (1 John iii. 23). Hence the Spirit convinces the world of sin, "because they believe not on Me." The sum total of God's commandments to men with the New Testament in their hands, is faith in Christ, attested by its proper fruits, good works. However dwarfed and shattered by

sin that poor drunkard is, so long as he is this side of the gates of hell he is under the dispensation of the Holy Spirit, Who imparts to him the gracious ability to repent of sin, and to trust, love, and obey the Lord Jesus. His refusal is sin. So long as he has any capacity for love, however small, that capacity is called his whole heart. The law of love says to him in tones of authority, "Thou shalt love the Lord thy God with all thy heart." Hence every one is under obligation to be evangelically perfect. Refusal to love with the whole heart is the ground of condemnation, and not inevitable failures in keeping the law of Adamic perfection.

2. Infirmities are an *involuntary* outflow from our imperfect moral organization. Sin is always *voluntary*. "Ye *will* not come unto me that ye might have life." "Men love darkness rather than light."

3. Infirmities have their ground in our *physical* nature, and they are aggravated by *intellectual* deficiencies. But sin roots itself in our *moral* nature, "springing either from the habitual corruption of our hearts, or from the unresisting perversion of our tempers."

4. Infirmities entail *regret* and *humiliation*. Sin always produces *guilt*.

5. Infirmities in well-instructed souls do not interrupt *communion* with God. Sin cuts the telegraphic communication with heaven. The infirmities of unenlightened believers, being regarded as sins, may produce condemnation and sunder communion, by destroying confidence in God. Thousands are in this sad condition.

6. Infirmities, hidden from ourselves, are covered by the blood of Christ without a definite act of faith, in the case of the soul vitally united with Him. On the great day of atonement the errors of the individual Hebrew

were put away through the blood of sprinkling, without offering a special victim for himself. "But into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 7). Sins demand a *special* personal resort to the blood of sprinkling and an act of reliance on Christ.

7. Infirmities are *without remedy* so long as we are in the body. Sins, by the keeping power of Christ, are avoidable through every hour of our regenerate life. Both of these truths are in Jude's ascription, "Now unto Him that is able to keep you from falling [into sin, or, as the Vulgate reads, *sine peccato*, without sin], and to present you faultless [without infirmity, not here, but] in the presence of His glory with exceeding joy," etc. Jude understood the distinction between faults, or infirmities, and sins. In his scheme of Christian perfection faults are to disappear in the life to come, but we are to be saved from sins now.

8. A thousand infirmities are consistent with perfect love, but not one sin. "Who can understand his errors? Cleanse thou me from secret [unconscious] faults. Keep back Thy servant, also, from presumptuous [wilful, high-handed] sins; let them not have dominion over me; then shall I be upright [Hebrew, *perfect*], and I shall be innocent from the great transgression." Here the psalmist expects to fall into errors and unconscious faults, and he prays to be cleansed from them, but he prays to be kept from known and voluntary sins.

Hence it is evident that sins are incompatible with David's idea of perfection; and that unnoticed and involuntary errors or faults, are not. This distinction is strongly confirmed by an inquiry into the facts of David's

life, and God's verdict respecting his character. In 1 Kings xv. 5, we are assured that he "did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him, all the days of his life, save only in the matter of Uriah, the Hittite." From all "presumptuous sins," save one, David was kept. Notwithstanding his infirmities, he did that which was right in the eyes of the Lord, with one sad and solitary exception.

But, when God sums up the life and character of King Asa, he makes no exception to his perfectness, declaring that "the heart of Asa was perfect all his days" (2 Chron. xv. 17). Yet we find that he failed to perfect his reform by taking away all the high places of idolatrous worship; that he was angry with Hanani, who rebuked him for his lack of trust in God against Baasha, King of Israel, and that he put him in prison, and oppressed some of the people, who were probably regarded as factious and disloyal in their sympathy with the imprisoned prophet, whose rectitude of purpose Asa had entirely, yet innocently misapprehended. In addition, the sacred historian has recorded another infirmity, common with some of the holiest men now on the earth, who employ physicians for bodily ailments, and doubt that the gift of healing is still available—"In his disease he sought not to the Lord, but to the physicians" (2 Chron. xvi. 10-12). Doubtless, many of his contemporaries saw great imperfections in these outward acts, these mistaken judgments and severities in administration, but the Lord, who looks at the heart, chisels on Asa's tombstone this enviable epitaph, "*Perfect all his days.*" We aspire to no better. Is it impossible for us to achieve under the Gospel what it was possible to accomplish under Judaism? If so,

what has Christ procured, and what has the Holy Spirit bestowed, which should make His dispensation more glorious?

When we look into the Gospel we find Jesus Christ making the very distinction which we have made in this chapter. Of the traitor who wilfully betrayed Him, He said, "It had been good for that man if he had not been born;" but to the sleeping disciples in Gethsemane He hinted no destiny of remediless woe in these tender words, "The spirit indeed is willing, but the flesh is weak." Judas had sinned; Peter, James, and John had been overcome by an infirmity. Paul makes the same distinction in these two precepts, "Them that sin, rebuke before all, that others may fear" (1 Tim. v. 20). "We, that are strong, ought to bear the infirmities of the weak" (Rom. xv. 1).

The moral sense of mankind makes a distinction not in degree, but in *kind*, between forging a note, and falling asleep in a prayer meeting, or forgetting to keep a promise, or disproportioning food to exercise, or indulging too long in sleep, or having an impure dream, or a wandering thought in church, or treating a neighbour coldly under a misapprehension of his worthiness. The universal conscience discriminates between a sin and a weakness or an error.

Ethical writers insist that the moral sense of mankind pronounces innocent the inadvertent doer of an act wrong in itself. They declare that there is a broad distinction between wrong and guilty, on the one hand, and right and innocent, on the other; and that guilt always involves a knowledge of the wrong, and an intention to commit it. Hence, in the light of the moral philosophies filling our libraries and taught in our colleges, a

sin of inadvertence or ignorance needs no expiation. But this is a superficial view.

Notwithstanding the broad distinction between infirmities and sins, in one respect they are alike, they both need the atonement. This is shown by human laws. So great are the interests entrusted to men in certain positions that severe penalties are attached to carelessness, as in the handling of poisons by physicians and apothecaries, the involuntary sleep of a weary sentinel at his post, or in the case of the bridge-tender who through a faulty time-keeper has the draw open when the express train arrives. These are infirmities of judgment or memory which men regard and punish as crimes. Now, what the exigencies of human society require for its safety in a few cases, the perfect moral government of God demands in all cases—satisfaction for involuntary sins. But there is a difference in God's favour. He always provides an atonement for such sins, and never executes sentence till the atonement has been rejected. Where the expiation cannot be known and applied he forbears to inflict the penalty. "The time of this ignorance God overlooked." Hence the law of God is more merciful than the statutes of men, which, in the cases specified, make no provision for escaping the punishment of involuntary offences. The objection which some have raised against the Divine Government for holding errors and inadvertencies as culpable and penal, falls to the ground when we find the first announcement of this accompanied by the institution of the sin-offering. See Lev. iv.

Though a well-meant mistake does not defile the conscience and bring into condemnation, nevertheless when discovered it demands a penitent confession and a pre-

sentation of the great sin-offering unto the God of absolute holiness. The refusal to do this after the sin-offering has been provided involves positive guilt. Says John Wesley: "Not only sin, *properly* so-called, that is, a *voluntary* transgression of a known law; but sin, *improperly* so-called, that is, an *involuntary* transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorances and mistakes inseparable from mortality. Therefore, *sinless perfection* is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions." Hence Charles Wesley sings—

> "Every moment, Lord, I want
> The merit of Thy death."

In view of this truth it is eminently appropriate for the holiest soul on earth to say daily, "Forgive us our debts, as we forgive our debtors."

CHAPTER VIII.

THE TENSE READINGS OF THE GREEK NEW TESTAMENT.

IN this age of astonishing scientific progress, when the microscope applied to living tissues reveals whole continents of evidences of design in bioplastic life, and marvellously strengthens theism in its debate with atheism, we have applied the same instrument to the Greek Testament, in the aid of exegesis, in the interest of disputed truths, and for the refutation of certain doctrinal errors. Our microscope will be directed to a long-neglected field of research, the Greek tenses, not for the purpose of discovering new truths, but for the confirmation and clear elucidation of verities as old as revelation. It is the evident order of Providence that there should be an advance in the evidences of Christianity in its various departments. Hence, Tischendorf, in rummaging the mouldy libraries of the Orient, lays open to the world a manuscript of the New Testament hidden for ages among the lazy, wine-bibbing Greek monks of a Sinaitic convent; and Smith digs up Nineveh from her long-lost grave, and makes her a swift witness against the doubters of Old Testament history; as Schliemann unearths old Troy to the confusion of those German destructives who, with pipe in mouth, over mugs of beer, were proving to their own satisfaction that Ilium was a myth, and the Iliad a splendid fiction born of the mythopoctic faculty of successive

generations of rhapsodists wandering over Greece. In the field of exegetics the late advance has been in the most searching grammatical analysis, attending to the accents, the particles, the tenses, and the emphatic order of the words. This results from the greater accuracy of modern scholarship. But most of our standard commentaries were written by annotators trained to disregard the *minutiæ* of the Greek language. But Dean Alford, Bishop Ellicott, and other late sacred scholars, enrich their notes with gems of truth discovered by applying the microscope of modern learning. They call frequent attention to the tenses as conveying important truth. Recent Greek Testament grammarians, such as Winer and the younger Buttmann, indignantly rebuke the blindness of the older annotators to the value of the tenses. Says Winer, the highest authority in the grammar of the Greek Testament, "In regard to the tenses of the verb, Greek Testament grammarians and expositors have exhibited very great misapprehensions. In general, the tenses are employed in the New Testament with exactly the same accuracy as in Greek authors." He then quotes Berthold, as a representative of the slovenly style of treating the tenses, who says, "In the use of the tenses, it is well known that the New Testament writers paid little regard to the rules of grammar." But Winer denies this charge, and asserts that, "strictly and properly, none of these tenses (aorist, imperfect, perfect, and pluperfect) ever stands for another, as commentators pretend." That the English scholar may understand our argument and our illustrations, we will give the following definitions: The present tense denotes what is now going on, and indicates a continuous, repeated, or habitual action, as, *I am writing.* The imper-

fect denotes the same continuity or repetition in the past, as, *I was writing.*

"The aorist indicative," says Goodwin, "expresses the simple *momentary* occurrence of an action in past time, as, *I wrote.*" The perfect denotes an action as already finished at the present time, as, *I have written;* my writing is just now finished. It also expresses the continuance of the result down to the present time; as the formula "It is written," is literally, *it has been written,* and implies that it now stands on record; the door *has been shut,* that is, it so remains till now. The pluperfect denotes an act which took place before another past act.

The chief peculiarity lies in the aorist. We have in the English no tense like it. Except in the indicative, it is timeless, and in all the moods indicates what Krueger styles "singleness of act." This idea our translators could not express without a circumlocution in words having no representatives in the Greek. "The poverty of our language," says Alford, "in the finer distinctions of the tenses, often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal." His annotations abound in attempts to bring out the full significance of the tenses. For instance, in 2 Cor. xii. 7, "*to buffet*" (pres.) *me,* "is best thus expressed in the *present.* The aorist would denote but *one* such *act* of insult." This has been noted by both Chrysostom and Theophylact.

It is worthy of remark that when the aorist would indicate the momentary work of the spirit in regeneration and in entire sanctification, these learned writers, especially Bishop Ellicott and Dean Alford, for dogmatic reasons, refrain from calling attention to the force of the

aorist, except it be to note that baptismal regeneration is a single act.

As some of our readers may be disposed from dogmatic reasons or prejudice, to dispute our inferences from this tense, we proceed to fortify ourselves by the following authorities:—Says Buttmann, in his recent New Testament Grammar: "The established distinction between the aorist, as a purely narrative tense (expressing something momentary), and the imperfect as a descriptive tense (expressing something contemporaneous or continuous), holds in all its force in the New Testament." Says Winer: "Nowhere in the New Testament does the aorist express what is wont to be." "The aorist," says Meyer, "does not anywhere in the New Testament express a habit." In applying these principles we make several important discoveries. We cite only a few specimens:—

1. All exhortations to prayer and to spiritual endeavour in the resistance of temptation are usually expressed in the present tense, which strongly indicates persistence.

Matt. vii. 7: Keep asking (pres.), and it shall be given you; seek (pres.) again and again, and ye shall find; knock persistently, and it shall be opened unto you.

Mark xi. 24: (Alford's version). Therefore I say unto you, All things that ye perseveringly pray (pres.) and ask for (pres.), keep believing (pres.) that ye received (aor., Alford), and ye shall have them.

Luke xi. 10: For every one that asketh (pres.) perseveringly, receiveth; and he that seeketh (pres.) untiringly, findeth; and to him that persistently knocketh (pres.), it shall be opened. Verse 13: How much more shall your heavenly Father give the Holy Spirit to them

that importunately ask (pres.) Him. The idea implied is clearly expressed in Luke xviii. 1.

John xvi. 24: Ask (pres.) repeatedly, and ye shall receive, that your joy may be permanently filled (perfect).

Luke xiii. 24: Persistently agonize to enter in (aor.), once for all, at the strait gate.

Luke xviii. 13: But he kept smiting (imperfect), and saying, God be merciful (aor.) to me, the sinner. The conditions of pardon are persistently complied with.

James i. 5-6: If any one of you lack wisdom, let him frequently ask (pres.) of God, etc. But let him ask (pres.) repeatedly in faith, etc. Heb. xi. 6: For he that persistently comes (pres.) to God must believe (aor. definitely grasps two facts), (1) that He exists, and (2) that He is becoming a rewarder to those who diligently and repeatedly seek Him.

To this use of the present tense a remarkable exception occurs in Christ's last address before His crucifixion (John xiv.-xvi.). Here He for the first time directs us to pray in His name, and, as if to denote the influence of that all-prevailing name when presented to the Father in faith, the aorist tense is used when prayer is commanded, as if to teach that one presentation of the name of the adorable Son of God must be successful. See John xiv. 13, 14, and xvi. 23, 24. In the 23rd verse the aorist occurs, but in verse 24 the present tense (be asking) is used, probably in view of the foreseen fact that there would be multitudes of half-believers, who must be encouraged to pray till they fully believe in the name of Jesus Christ.

2. The next fact which impresses us in our investigation is *the absence of the aorist and the presence of the present tense whenever the conditions of final salvation are*

stated. Our inference is that the conditions of ultimate salvation are continuous, extending through probation, and not completed in any one act. The great requirement is faith in Jesus Christ. A careful study of the Greek will convince the student that it is a great mistake to teach that a single act of faith furnishes a person with a paid-up, non-forfeitable policy, assuring the holder that he will inherit eternal life, or that a single energy of faith secures a through ticket for heaven, as is taught by the Plymouth Brethren, and by some popular lay evangelists. The Greek tenses show that faith is a state, a habit of mind, into which the believer enters at justification. The widespread mistake on this point is thus illustrated by Dr. John Hall, of New York:—

"Have you ever seen a young girl learn to fire a pistol? I will not say, imagine a boy, for he would naturally be brave about it. I have seen young ladies acquiring this accomplishment, and it is a very curious thing. It may illustrate to you the false notion that many persons have about faith. The pistol is loaded and handed to the young lady. She takes hold of it very 'gingerly,' as if afraid it may shoot from the handle. Now, she means to go through with it; there is the mark: so she takes the pistol in her hand, and holds it out a long way, and appears to take aim with the greatest exactness, but does not shoot. She is a little afraid, trembles, and holds back. At last she screws up her courage to the sticking-point, and, as you suppose, taking the most exact aim, shuts her eyes firmly, and fires. The thing is done, and done with. Well, now, many intelligent persons are led to believe that faith is something like that—something you end in an instant. You screw up your courage for it, then shut your eyes, and

just believe once for all; then the thing is done, and you are saved. Now, that is a mistaken idea about faith itself. That real faith which is honest goes on from time to eternity."

Since we are writing for the English readers, we will refrain from quoting the Greek verbs, which would make our pages repulsive to the very class which we wish to benefit. Scholars will appreciate our argument if they accompany it with their Greek Testaments.

John i. 12: But as many as received (aor.) Him (by a momentary and definite act), to them gave He power to become the sons of God, even to them that are believing (present) perseveringly on His name. Here the aorist participle would have been used instead of the present, if a single act of faith secured ultimate salvation.

John iii. 15: That whosoever is continuously believing in Him should not perish (aor., once for all), but be having everlasting life. Here, again, the present and not the aorist participle of the verb *to believe* is used, as it is again in verses 16 and 36.

John v. 24: Verily, verily I say unto you, he that is always hearing My word, and constantly believing on Him that sent Me, hath eternal life, and is not coming into condemnation, but has passed over (perfect) from death unto life, and so continues. Says Alford: "So in 1 John v. 12, 13, the believing and the having eternal life are *commensurate;* where the faith is, the possession of eternal life is, and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described *in their completion.* (See Eph. i. 19, 20)." Thus this great English scholar rescues this text from its perverted use, to teach an eternal incorporation into Christ by a single act of faith,

and he demonstrates the common-sense doctrine that the perseverance of the saints is grounded on persistent trust in Jesus Christ. A wise generalship does not destroy a captured fortress, but garrisons it.

John v. 44: How are ye able to put forth a momentary act of faith (aor.) who habitually receive (pres.) honour one of another, and are not constantly seeking the honour which is from God only? This interrogatory implies the impossibility of a single genuine act of faith springing up in a heart persistently courting human applause.

John v. 47: But if ye are not habitually believing His writings, how will ye believe My words?

John vi. 29: The received text reads thus: This is the work of God, that ye believe (aor., once for all) on Him whom He sent. When we first noticed this aorist tense, implying that the whole work required by God is summed up in an isolated act, we felt that there must be an error in this tense. By referring to Alford, Tregelles, and Tischendorf, we find that the aorist is rejected, and the present tense is restored, so that it reads: This is the work of God, that ye perseveringly believe, etc.

John vi. 35: He that is perpetually coming (pres.) to Me shall not, by any means (double negative), once hunger (aor.), and he that is constantly believing in ME (emphatic) shall never, by any means, (double negative), feel one pang of thirst (aor.). Says Bengel, "When thirst returns, the defect is in the man, not in the water." He has ceased to drink.

John vi. 54: Whoso eateth (pres., keeps eating) My flesh, and drinketh (keeps drinking) My blood, hath eternal life.

John xi. 25, 26: He that believeth persistently (pres.) shall not, by any means (double negative), die (aor.) forever

John xx. 31: That ye might believe (aor.; but Tischendorf has the present, continue to believe) that Jesus is the Christ, the Son of God, and that, believing constantly (pres.), ye might have life through His name.

Acts xvi. 30, 31: Sirs, what must I do to be instantaneously saved (aor.)? Believe instantaneously (aor.) on the Lord Jesus. This is no exception to the general use of the tenses. The jailer wished immediate deliverance from his guilt, and was directed to a definite and sharply defined act of reliance on Christ. But in Rom. i. 16, where future and eternal salvation is spoken of, it is promised to every one that perseveringly believes (pres.). So also in Rom. iii. 22; iv. 24; ix. 33; x. 4, 11; 1 Cor i. 21; Eph. i. 19; 1 Thess i. 7; ii. 10, 13; iv. 14.

In 2 Thess. i. 10, we find, not in the received text, but in the best manuscripts, an exceptional instance of the use of the aorist in expressing the conditions of final salvation: "to be admired in all them that believe" (aor.). Alford says it is used because the writer is "looking back from that day on the past," probation being viewed as a point.

A similar explanation he gives to the aorist in Heb. iv. 3, saying, that the standing-point is the day of entering into the rest. We prefer to teach that the aorist is preferred to the present in this passage because the general state of trust is not under discussion as the condition of entering eternal rest in heaven, but the grasping of the definite fact of Christ's ability to be the believer's Joshua, and to bring him into soul-rest in the present life. Hence the exhortation, verse 11, "Let us

labour (Greek, *hasten*) to enter (aor.) into that rest." Other instances of the aorist, used when some distinct saying is to be believed, are found in John iv. 21; and in Matt. viii. 13.

Rev. xxii. 14: Blessed are they that are constantly doing His commandments, that they may have right to the tree of life, and may enter through the gates into the city. The best manuscripts read, Blessed are they that are always washing their garments, etc. In both instances the present tense is used. This is the last time the conditions of final salvation are expressed in the Bible.

There is in the New Testament one remarkable exception to the use of the present tense as expressing the continuousness of the conditions of salvation. We will not dodge Mark xvi. 16: He that believeth (aor.) once for all, and is baptized (aor.) once for all, shall be saved; he that disbelieves (aor.) shall be damned. It may not be known to the reader that the chief biblical critics, such as Westcott and Hort, agree in rejecting as spurious verses 9-20 of this chapter. Tischendorf drops them entirely from his edition. Dean Alford retains them in brackets, but thinks that both the external and the internal evidences are "very weighty *against Mark's being the author.* No less than twenty-one words and expressions occur in these verses, and some of them several times, which are never used by Mark, whose adherence to his own peculiar phrases is remarkable."

Should we admit the genuineness of this text, its meaning, says Meyer, is, "He who becomes a believer shall be saved," as in 1 Cor. iii. 5, "Ministers by whom ye became believers." This applies to Rom. xiii. 11, "First became believers."

Hence we conclude from a thorough examination of the above texts, that the spirit of inspiration has uniformly chosen the present tense in order to teach that final salvation depends on persevering faith.

3. But when we come to consider the *work of purification* in the believer's soul, by the power of the Holy Spirit, both in the new birth and in entire sanctification, we find that *the aorist is almost uniformly used.* This tense, according to the best New Testament grammarians, never indicates a continuous, habitual, or repeated act, but one which is momentary, and done once for all. We adduce a few illustrative passages :—

Matt. viii. 2, 3 : And behold, there came a leper, and he kept worshipping (imperfect) Him, saying, Lord, if Thou wilt Thou canst cleanse (aor.) me once for all. And Jesus, stretching out (aor.) His hand, touched (aor.) him, saying, I will, be thou instantaneously cleansed (aor.). The leper prayed to be cleansed, not gradually, but instantly, and it was done at a stroke, according to his faith.

Matt. xiv. 36, illustrates the difference between the imperfect and the aorist : And they kept beseeching (imp.) that they might touch just once (aor.) only the hem of His garment ; and as many as only once touched (aor.) were instantaneously healed (aor.).

Matt. xxiii. 25, 26 : Woe unto you scribes and Pharisees, hypocrites ; for ye are constantly cleansing (pres.) the outside of the cup and the platter, but within are full of extortion and injustice. Thou blind Pharisee, first cleanse (aor.) at a stroke the inside of the cup and of the platter, that the outside may instantly become (aor.) clean also. If Christ had commanded a gradual inward cleansing He would have used the present tense, "be cleansing by degrees."

Luke xvii. 14: And it came to pass that while they were going (pres.) they were instantaneously healed (aor.).

John xiii. 8: "If I wash (aor.) thee not, thou hast no part with Me." This washing is not the new birth, for Peter was already regenerate. Of His apostles Christ said, "They are not of the world, even as I am not of the world." "I am the vine, ye are the branches" (John xvii. 13; xv. 5). It must therefore symbolize entire sanctification. This cleansing after regeneration is taught in John xiii. 10 (R.V.), "He that is bathed needeth not save to wash (aor.) his feet, but is every whit clean." Peter was partially but not entirely sanctified. "These words of Jesus," says Alford, "awakened a feeling of his own want of cleansing." Thus teach Stier, Bengel, and others. Tholuck says, "Only the extremities were yet to be purified. It was only needful that the internal principle should unfold itself further and penetrate the whole man." But the aorist tense indicates not a gradual process but a momentary and decisive act of cleansing.

John xvii. 17-19: Sanctify (aor., imperative) them once for all through Thy truth, that is, through faith in the distinctive office and work of the Comforter. . . . And for their sakes I am consecrating (pres.) myself, in order that they in reality may have been permanently sanctified. Christ's was not a real sanctification or cleansing, inasmuch as He was never polluted; but the disciples needed sanctification *in reality*, or "truly." This is the suggested meaning of the words, "through the truth." See Bagster's marginal reading. Compare 2 Cor. vii. 14. Says Winer: "In the New Testament the obvious distinction between the imperative aorist—as *sanctify*, above—and the imperative present is uniformly

maintained. The imperative aorist denotes an action that is either rapidly completed and transient, or viewed as occurring but once. The imperative present denotes an action already commenced and to be continued, or an action going on, or to be frequently repeated." Both the aorist and the present are sometimes used in the same sentence, as in John ii. 16: Take (aor.) these things hence instantly, and be not making (pres.) My Father's house a house of merchandise. 1 Cor. xv. 34: Awake (aor.), and be not sinning (pres.), or stop sinning. Acts xv. 11: But we habitually believe that through the grace of the Lord Jesus Christ we were saved (aor., by a momentary and completed act) even as they, (saved from guilt, not saved eternally). Rom. vi. 13: Here occurs a beautiful instance of this distinction, affording an undoubted proof-text for instantaneous sanctification, which is not seen in the English version: Nor render repeatedly (present imperative) your members as instruments of unrighteousness to sin; but render (aor., by a final act of unreserved surrender, once for all) yourselves (not your members by a repeated and piecemeal consecration) to God (or for God's cause, says Tholuck), as alive from the dead. Says Alford: "The present imperative above denotes *habit;* the exhortation guards against the recurrence of a devotion of the members to sin; this aorist imperative, on the other hand, as in chap. xii. 1, denotes an *act* of self-devotion to God, *once for all,* not a mere recurrence of the habit." Tholuck's annotation brings the completeness of this text as a proof of cleansing out from original sin, "ἀδικία *ungodliness in general;* ἁμαρτία, *the indwelling, predominant love of sin.*"

Acts xv. 9: Instantaneously purifying (aor.) their hearts by faith. This verse is a key to the instantaneous

sanctifying work of the Holy Spirit wrought in the hearts of believers on the day of Pentecost, since the words *even as he did unto us* refer to that occasion. See Acts x. 45-47.

Rom. vi. 6: Knowing this, that our old man was crucified (aor.) once for all, that the body (being or totality) of sin might be destroyed (aor., at a stroke), that henceforth we should no longer be serving (pres.) sin. For he who once for all (aor.) died (unto sin) has been justified from sin. The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin, and that there is no need of a slow and painful process, lingering till physical death or purgatorial fires end the torment. Men are not crucified limb by limb, after one part is dead finding a hand or arm or finger alive, but the whole life is extinguished all at once. A class of interpreters, who are afraid of entire sanctification in this life, and are especially horrified at an instantaneous purification by the stroke of Omnipotence tone down the word "destroy" to "*render inoperative or powerless.*" The strength of this verb will be seen by studying the following texts, where it is rendered by "abolish," "consume," or "destroy." 2 Cor. iii. 13: "And not as Moses which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." Eph. ii. 15: "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." 2 Tim. i. 10: ". . . Our Saviour Jesus Christ Who hath abolished death, and hath brought life and immortality to light through the Gospel." 1 Cor. xv. 26: "The last enemy that shall be destroyed is death." 2 Thess. ii. 8: "And then shall that wicked be revealed,

whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." Heb. ii. 14: "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is the devil."

Rom. xii. 1: That ye present (aor.) your bodies (as a single act, never needing to be repeated). The body is specified, because, says Tholuck, it is the organ of practical activity, or, as Olshausen, De Wette, and Alford say, "as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under bondage to sin." If in Paul's conception believers were to be sinning and repenting all their days, as the best that grace could do for them, he would have used the present imperative, "Be presenting your bodies again and again." In Alford's note on 1 Peter ii. 5: Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer (aor.) up spiritual sacrifices, acceptable unto God by Jesus Christ; he says: "The aorist is here used, because no habitual offering, as in rite or festival, is meant, but the one, once for all, devotion of the body, as in Rom. xii. 1, to God as his." Both of these are proof-texts of a sharply-defined transition in Christian experience, called entire consecration, the human part of entire sanctification. That neither of these texts refers to justification is shown (1) by the fact that the persons addressed are already Christians; (2) by the requirement that the sacrifice be *holy* (Rom. xii. 1), that is, accepted, as the lamb was examined by the priest, and pronounced fit for sacrifice, or acceptable to Jehovah; and 1 Pet. ii. 5,

requires a holy or accepted priesthood, both of which requirements symbolize a state of justification before God.

Rom. xiii. 14: Put ye on (aor., a single definite act) the Lord Jesus Christ, and make (pres.) not, that is, quit making, provision for the flesh, etc.

1 Cor. v. 7: Purge out (aor.) the old leaven, that ye may be a new lump. This summary and instantaneous excision of the incestuous offender illustrates the force of the aorist in verbs signifying *to purify*.

1 Cor. vi. 11: But ye washed yourselves (aor., middle) by submitting to outward baptism; ye were sanctified (aor.), ye were justified (aor.). Here the sanctification is a momentary and completed act, the same as the justification. By the figure called the inverted chiasmus the words "were justified" are placed last. The natural English order would be, "were justified in the name of the Lord Jesus, and were sanctified by the Spirit of our God." See Meyer.

2 Cor. i. 21, 22: Now, He who is continually establishing us with you, in Christ, and who once for all anointed (aor.) us, is God, who also sealed us (aor.) and gave (aor.) the earnest of the Spirit in our hearts. Here the stablishing is constant, the anointing, sealing, and endowment are momentary and completed acts.

2 Cor. v. 21. The received text reads, "that we might be made (pres., *being made)* the righteousness," etc. Meyer, quoting Stallbaum's note on Crito, insists that this present tense signifies that that which was proposed has not yet been accomplished and passed by, but endures to the present. But Alford finds that all the best manuscripts have the aorist tense, indicating one accomplished act. This may refer to the redemption of the

whole race, or the transition of individuals into a state of holiness. Paul's use of the *we* favours the latter view.

2 Cor. vi. 13: Be ye also enlarged (aor.) by the sudden baptism of the Holy Spirit.

2 Cor. vii. 1: Let us cleanse (aor.) ourselves at a stroke from every filthiness of the flesh and spirit, perfecting (pres.) holiness in the fear of the Lord. If Paul had been exhorting to a gradual inward cleansing he would certainly have used the present tense. The chapter division is here very unfortunate, and very much obscures the writer's thought. Bengel puts this verse in the paragraph which closes the sixth chapter. The course of the argument is this: The promise of the Old Testament was that ye should be sons and daughters of God. Having realized the fulfilment of this promise by adoption, let us who are sons cleanse ourselves, etc. Cleansing is here viewed as a human work, inasmuch as our application of the purifying power is by faith, as we are to make unto ourselves new hearts by availing ourselves of the regenerating Spirit. Paul uses the adhortative form, "let us cleanse," instead of the exhortatory form, "cleanse ye," simply to soften the command by including himself. This beauty of Greek rhetoric could not be quoted to prove that the writer was polluted in the flesh and in the spirit, that is, was indulging in sensual and in spiritual sins. See James iii. 5, 6, and 1 Pet. iv. 3. The doctrine of this passage is that the faith that appropriates the Sanctifier is a momentary act, lifting the soul out of all outward or carnal, and inward or spiritual, sin. Had the process of sanctification been like washing a mud statue, a continuous and never completed work, as some teach, Paul would not have failed to express this idea by using the present tense: Let us be continually cleansing, etc. While the doctrine of instan-

taneous sanctification is taught by the aorist tense in this verse, the seemingly paradoxical doctrine of progressive sanctification is also taught by the present participle, "*perfecting*" holiness, etc. This word in this passage is defined in Bagster's Greek Testament Lexicon thus, "to carry into practice, to realize." The perfect inward cleansing instantaneously wrought by the Holy Spirit through faith is to be constantly and progressively carried outward into all the acts of daily life, as the moral discrimination becomes more and more acute with the increase of knowledge.

Gal. i. 15, 16: But when it pleased God, who separated (aor.) me from my mother's womb, and called (aor.) me by His grace, to reveal (aor.) His Son in me, etc. The words rendered *separated* and *called* are aorist participles. Says Goodwin: "The aorist participle regularly refers to a momentary or single action, which is past with reference to the time of the leading verb." In this passage the leading verb is "*pleased*." After his birth and calling, or conversion, there was an instantaneous revelation of the Son of God within, to the spiritual eye, as there had been an objective revelation of the form of the Son of man to Paul's physical eye on his way to Damascus. Both Ellicott and Alford insist that the sequence of tenses here teaches that this inward revelation of Christ was after his conversion. This may well be styled Paul's second blessing. This is in harmony with Christ's promise that He would manifest Himself to those who already love Him and evince their love by their obedience; John xiv. 21: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John xvi. 14: "He

shall glorify Me : for He shall receive of Mine, and shall shew it unto you."

Various metaphors and phrases are employed to denote entire sanctification, as will be seen in the following texts :—

Gal. ii. 19, 20 : For I through the law died (aor. quite suddenly) to the law, that I might live unto God. I have been crucified (perfect) with Christ (and stay dead till now), and it is no longer I that live, but Christ that liveth in me. Says Alford : "The punctuation in the English version is altogether wrong." Here is a perfect answer, in Paul's testimony, to the advocates of a lingering death of the old man, continuing up to the separation of soul and body. There was a time when Paul died to sin by a crucifixion—a short and sharp kind of death—and the old man lived no more. Some people are forever on the cross, always dying but never dead, because they do not grasp the sin-slaying power.

Gal. v. 24 : And they that are Christ's have crucified (aor.) the flesh, together with the passions and lusts. From this it would appear that all believers are entirely sanctified as soon as they are regenerated. But Olshausen's explanation is very satisfactory : "It is remarkable here that the act of crucifying is designated as past, while it is, certainly, involved in the exhortations of Paul that it is to be continued. This is explained by the fact that Paul here presents the idea of a true Christian quite objectively, and, therefore, *in its completeness ;* as such the believer has *entirely crucified* the flesh." The only remaining question relates to the time when this completeness may be realized. Wesley says : "NOW, by faith, without doing or suffering more." Olshausen says : "In the concrete actuality, the complete idea, and, therefore,

too, the crucifying of the old man, never appear completely realized." That is to say, the old man is completely crucified in the abstract, but in the concrete man he always lives! Common sense sides with the Englishman against the German.

Gal. iv. 19: My little children, of whom I travail in birth again until Christ be formed (aor.) in you. Here is a second spiritual birth, distinct from the first. All devout pastors find multitudes in their churches, rocking as old babes in the cradle of spiritual infancy, and they travail in birth for them, that the faint image of Christ enstamped upon them in their regeneration may be renewed and permanently deepened. Like coins on which the head of Liberty is but slightly impressed, they need to be placed beneath the die again, and receive a deep and clear impress. The aorist expresses the instantaneous reminting.

Eph. i. 13: After that ye believed (aor.) ye were sealed (aor.) with that Holy Spirit of promise. Here the believing and the sealing are acts distinct, definite, and completed.

Eph. ii. 5: By grace ye have been saved (perfect—and so continue).

Eph. iii. 16-19: Here we have seven aorists in four verses—*grant, be strengthened, dwell*, or, rather, "take up his abode" (Meyer), *may be able to comprehend, to know*, and *be filled*. May we not infer that Paul chose this tense to convey most strongly and vividly the ability of Christ to do a great work in a short time, to save believers fully, and to endow them with the fulness of the Spirit? If gradual impartations of the Sanctifier had been in his thought, it is strange that he did not use one present tense to express endowment by degrees.

"The Greek perfect participles *rooted* and *grounded*," says Dr. Karl Braune, "denote a state in which they already are and continue to be, which is the presupposition in order that they may be able to know." The same writer, in Lange's Commentary, in his note on "to comprehend" (aor.), says that "it here means more than a mere intellectual apprehension, a perception, but pre-eminently an inward experience corresponding with 'to know' (aor.) in verse 19." "The aorist tense of 'to comprehend,'" says Ellicott, "perhaps implies the singleness of the act, and the middle voice—called by Krueger a dynamic middle—indicates the earnestness, or spiritual energy, with which the action is performed." How strongly does this grammatical examination of this passage confirm the essay of John Fletcher on the spiritual manifestation of Christ to the inward perception of the perfect believer by an instantaneous revelation!

Eph. iv. 13: Till we all attain (aor.) unto the unity of the faith and of the perfect knowledge of the Son of God, unto the full-grown man, unto the measure of the stature of the fulness of Christ.—*Alford's Version.* The perfecting of the saints is here expressed by a definite and momentary arrival at a point where faith merges into knowledge, where a Saviour believed becomes a Saviour fully realized. See Olshausen's full comment. This transition from faith to full knowledge is a crisis expressed by the aorist. It is when the Paraclete purges the film of inbred sin from the eye of the soul, and Jesus, as a living, loving, glorified, and complete Saviour, is manifested to the spiritual vision. Then the child, the imperfect believer, becomes a perfect man, and reaches the fulness of Christ; that is, the abundance

which he has to bestow, a fulness excluding all sin, but capable of eternal increase. That this point is before death is shown by the consequences which follow in the present life, as detailed in verses 14-16: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Eph. iv. 22: That ye put off (aor.) the old man (the unsanctified nature). Here the aorist is used, because the act of putting off is one and decisive, "referring," says Alford, "to a direct, definite and reflexive act."

Verse 23: And that ye be renewed (pres.) in the spirit of your mind.

Verse 24: And that ye put on (aor.) that new man, which after God is created (aor., was instantaneously created) in righteousness, etc. "Beware," says Alford, "of rendering, with Eadie and Peile, '*that ye have put off*,' which is inconsistent with the context (ver. 25), and not justified by the word 'you' being expressed." This epistle is addressed to the saints and the faithful in Christ Jesus (chap. i. 1). Such undoubted Christians are exhorted by one decisive act to lay off the old man, implying that he was not yet fully laid aside, and to put on the new man, as if Christ were not fully investing and pervading the nature. Why these aorists, if only a gradual growth out of sin into holiness is contemplated?

Eph. v. 25, 26: Husbands, be constantly loving (pres.) your wives, even as Christ loved (aor.) the Church. Says Ellicott: "The pure aoristic sense is more appropriate and more in accordance with the historic aorist that follows, so that 'gave' (aor.) is a specification of that wherein this love was pre-eminently shown. The moment is seized upon when His love culminated in the gift of His life for us." That He might sanctify (aor.) it, having cleansed (aor.) it by the washing of water with the word (R.V.). The exegetes all agree that the cleansing by water (symbolizing regeneration) precedes the definite and momentary act of sanctification. Thus Alford and Ellicott. Says Olshausen: "That He may sanctify her, after He had previously purified her by the bath, *i.e.*, baptism and the new birth effected by it." Both regeneration and sanctification are distinct works instantaneously wrought with an interval of time between them. This is the legitimate inference from this passage.

Phil. iii. 12: Not already perfected (perfect), brought to the end of his course and crowned. The same word is used in the same sense in Luke xiii. 32: ". . . Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected." Paul and Jesus disclaim the same perfection. Heb. ii. 10: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. v. 9: "And being made perfect, He became the Author of eternal salvation unto all them that obey Him." Heb. xii. 22, 23: ". . . Ye are come unto Mount Sion, . . . to the spirits of just men made perfect."

Col. i. 9: That ye might be filled (aor.) with the full knowledge of His will.

Col. iii. 5 : Mortify (aor., kill outright), therefore, your members which are upon the earth ; fornication, etc. "Let nothing," says Bishop Ellicott, "live inimical to your true life, hidden in Christ. Kill at once (aor.) the organs and media of a merely earthly life." Here, in the very strongest terms, is the Wesleyan doctrine of entire sanctification as a distinct and instantaneous work of the Spirit clearly set forth. A young evangelist, holding meetings in a Baptist church, preached to pastor and people entire sanctification as immediately obtainable by faith. The pastor was stumbled by the English reading of this text, "Mortify ;" that is, keep mortifying day by day. He thought that he must ever keep a little sin alive in his heart in order to be forever mortifying it. His mistake was (1) in overlooking the real meaning of mortify, *to make dead*, and substituting the idea of repression ; and (2) in disregarding the aorist tense of the command, enjoining a decisive and momentary act, to be done once for all.

Col. iii. 8 : But now put off (aor.) all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. The aorist imperative is a broom that sweeps the heart clean at one stroke of omnipotent power.

Verse 12 : Put on (aor.), therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. By the incoming of the abiding Comforter all the excellencies of the Christian character are to be at once assumed. This is the positive side of entire sanctification, the negative being the mortifying of sin in verse 5.

Verse 13 : Forbearing (pres.) one another, and forgiving (pres.) one another. There will be occasion for the constant exercise of these virtues.

Verse 15: Let the peace of God rule (pres.) constantly, and be (pres.) ye thankful always.

Verse 16: Let the word of Christ dwell (pres., perpetually) in you richly in all wisdom.

Verse 18: Wives submit (pres.) yourselves constantly, etc.

Verse 19: Husbands love (pres.) your wives at all times—on washing days, when breakfast is late, and the bread is sour.

Verse 20: Children obey (pres.) your parents constantly.

Verse 21: Fathers provoke (pres.) not at any time your children to anger lest they be discouraged.

Thus a series of present imperatives extends through this chapter and to verse 6 in chapter iv., enjoining daily recurring duties. But the aorist imperatives are always used when the duty of putting away sin from the heart, and putting on the fruits of the Spirit, is commanded. Let the candid reader examine this chapter, and he will see that the reason for the use of the aorists is that entire sanctification and the fulness of the Spirit are viewed as a work to be finished at a stroke, while duties to our fellow-men are to be constantly repeated. No other account can be given for the alternation of tenses in the imperatives in this chapter.

1 Thess. iii. 13: To the end He may stablish (aor.) your hearts unblameable in holiness. Here the tense indicates a single and momentary act. The same Greek construction occurs in chapter iv. 9: "But as touching brotherly love ye need not that I write you: for ye yourselves are taught of God to love one another." Here the present tense is used, "to love one another," a constant duty. A similar form of expression in the Greek

occurs in Heb. ix. 14: "How much more shall the blood . . . purge your conscience from dead works to serve (pres.) the living God."

1 Thess iv. 8: Who also gave (aor.) unto us His Holy Spirit. Here the aorist is used, says Alford, "as being a great definite act of God by His Son." The act is just as definite whether the gift is dispensational or individual.

1 Thess. v. 23: And the very God of peace, once for all, sanctify (aor.) you wholly, and your whole spirit, and soul, and body be preserved (initial aorist, to mark the beginning in the heart of the power that keeps the believer). The nicety of Paul's grammatical knowledge is seen in verse 25: Brethren, pray (pres.) for us. Greet (aor.) all the brethren with a holy kiss. The praying was to be continuous, the kissing momentary.

2 Tim. ii. 21: If a man therefore purge (aor.) himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work. *Sanctified* and *prepared* are both in the perfect tense, implying the permanent result of the definite act of purging.

Titus ii. 14: Who gave (aor.) Himself for us, that He might redeem (aor.) us from all iniquity, and purify (aor.) unto Himself a people for His own possession, zealous of good. The verbs *gave*, *redeem*, and *purify* are all aorists, indicating momentary acts. The purifying is before death, because its subjects are to be zealous of good works.

Titus iii. 4, 6: But after that the kindness and love of God our Saviour toward man appeared, Which He shed (aor.) on us abundantly, through Jesus Christ our Saviour. (1) To inaugurate a dispensation; (2) To

sanctify and endow individuals. Personal pentecosts have been experienced all along the ages. Paul received such a pentecost; Rom. v. 5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Heb. iv. 11: Let us labour (hasten, aor.), therefore, to enter into that rest. A vigorous and earnest effort is enjoined. The word *labour* in Greek is radically the same as *haste* in Josh. iv. 10: And the people hasted (aor.) and passed over.

Heb. x. 2: Because that the worshippers once purged (perfect), a cleansing once for all and permanent. Such have no more conscience, or consciousness, of sins.

Heb. x. 26: For if we wilfully sin (pres., enter upon a course of sin) after we receive (aor.) the full knowledge *(epignosis)* of the truth, etc.

Heb. xii. 1, 2: Let us also . . . lay aside (aor.), once and forever, . . . the sin which doth so easily beset, or "doth closely cling to us" (R.V. marg.), "our inner propensity to sin" (Erasmus, Luther, Calvin, Ernesti and others), "sin as an indwelling evil" (Delitzsch), looking (present) away unto . . . Jesus—the victorious attitude of the believer—let us be running (present), etc.

Heb. xiii. 12: Wherefore Jesus also, that He might sanctify (aor.) the people with His own blood, suffered (aor.) without the gate.

Heb. xiii. 20, 21: Now the God of peace, . . . make you perfect (aor., an insulated act) in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ. The workman and not the work is to be made perfect.

James i. 21: Wherefore putting away (aorist, "because," says Alford, "it must be done as a single act,

antecedently to that which follows") all filthiness and superfluity (remnant of evil disposition inherent in our hearts, "surviving from old times," *Michaelis*), naughtiness, (the "infection of nature that doth remain, yea, in them that are regenerated," Art. ix., Church of England), receive (aorist) the implanted word (which initial justifying faith has already appropriated), that is able to save (aorist) your souls, "because the power is to complete the work and to have done it forever," *Alford.* The same sacred scholar says, "It is evident from the contents of the epistle (of James) that it was written for *Christian* readers." These are exhorted to entire sanctification, immediately, by an act of all-surrendering faith in the blood of sprinkling, "without waiting to do or to suffer anything more," *Wesley.*

James iv. 8: Cleanse (aor.) your hands, ye sinners; and purify (aor.) your hearts, ye double-minded. "*The double-minded* man is at fault *in heart;* the sinner, *in his hands* likewise," *Bengel.* The former is a Christian, but carnal rather than spiritual (1 Cor. iii. 1), and needs entire purification; and the latter is a natural man who is exhorted to seek regeneration. Alford says that "the double-minded are those whose affections are divided between God and the world." The text teaches that purity is an instantaneous cure.

1 Pet. i. 15: So become ye yourselves (aor., by an all-surrendering act of faith) holy in all manner of conduct.

Verse 16 (according to the received text): Become ye (aor.) instantaneously holy, for I am holy. The aorist in these verses indicates a transition from sin to holiness, and not a progress. The word *yourselves* (R.V.) is proof positive that the holiness is inwrought and personal. "In all manner of living" (R.V.) is a phrase which shows

that the place of this holiness is in our daily life here on earth, and not in the glorified person of Jesus Christ in heaven. "As He is so are we in this world."

1 Pet. iii. 15: Sanctify (aor.) the Lord Christ in your hearts. Says Wiesinger, indorsed by Alford: "The addition of 'in your hearts' is added to the Old Testament quotation, to bring out that the sanctification must be perfected in the inner parts of a man, and so keep him from false fear." "Care only for this, that your heart may be a temple of Christ; then nothing will disturb you." This implies that there is a time when He becomes completely enthroned in the heart. Hence the precision of the aorist: Sanctify once for all a place for the Lord Christ, or Christ as Lord, in your hearts. See the critical reading of *Christ* for *God*. Verses 15 and 16 show the results in this life.

1 Pet. v. 7: We copy Alford's note: "CASTING (aor., once for all, by an act which includes the life) ALL YOUR anxiety ('the whole of,' not every anxiety as it arises, for none will arise if this transference has been effectually made) UPON HIM." The parentheses are Alford's.

2 Pet. i. 4: That ye might become (aor.) partakers of the divine nature (R.V.). Says Alford: "The account of this aorist has not been anywhere, that I have seen, sufficiently given. It is untranslateable, in most cases, but seems to serve in the Greek to express that the aim was not the procedure, but the completion, of that indicated; not the carrying on of the process, but its accomplishment." This is corroborated by the aorist participle, "having escaped," in the same verse.

2 Pet. i. 19: We have (pres.) a more sure word of prophecy; whereunto ye do (pres.) well that ye take (pres.) heed, as unto a light that shineth (pres.) in a

dark place, until the day dawn (aor.), and the day star arise (aor.) in your hearts. We have the highest authority for reading this without a parenthesis, which some put in, obscuring the sense. No passage of Scripture more strikingly describes the writer's Christian experience, first of painful doubt and then of cloudless assurance; first a spasmodic clinging of the intellect to the external evidences of miracle and prophecy, and then the sunrise —Christ manifested, the day-star in his heart. There are in this verse four verbs in the present tense, *have, do, take, shineth,* representing the alternation of light and darkness in early Christian experience. The lamp feebly glimmers in a gloomy, or, literally, *dirty* place, giving just light enough to see impurities, but not fire enough to consume them. In this twilight state doubts harass the soul, and there is an intense wishing and watching for the day-dawn and the rising sun. To the patient waiter there is at last a tropical sunrise. The darkness flees, the filthy place is cleansed.

> "'Tis Love! 'tis Love! Thou diedst for me;
> I hear Thy whisper in my heart;
> The morning breaks, the shadows flee:
> Pure, universal Love Thou art:
> To me, to all, Thy bowels move,—
> Thy nature and Thy name is Love."

But how is this shown in the Greek text? Note the two aorist verbs *dawn* and *arise*, "putting an end," says Alford, "to the state indicated by the present participles above." What this day-star is, Grotius, De Wette, and Huther best explain, who think that some state in the readers themselves is pointed at, which is to supervene upon a less perfect state. Says Huther: "The writer distinguishes between *two degrees* of Christian life: in the first, faith rests upon outward evidences; in the

second, on inward revelations of the Spirit; in the first, each detail is believed separately as such; in the second, each is recognised as a necessary part of the whole. And hence, being in the former is naturally called a walking in a dismal, dirty place, in the light of a lamp or candle, while the being in the latter is a walking in the morning." Alford adds: "This latter I believe to be nearly the true account." Let us see what is taught here: (1) Two states of spiritual life, symbolized by lamplight and sunlight. (2) The aorist tense marks a sharply-defined emergence from the first to the second, by the glorious King of day arising in the heart. This we believe to be a correct exegesis of this highly figurative and beautiful text. It accords with the experience of all who have entered into the definite experience of perfect love.

2 Pet. ii. 20: After they escaped (aor.) the pollutions of the world through the full knowledge *(epignosis)* of the Lord, etc.

Verse 22: The sow that was washed (aor.).

1 John i. 9: If we persistently confess (pres.) our sins, He is faithful and just to forgive (aor.) us our sins, and to cleanse (aor.) us from all unrighteousness. The cleansing is just as definite, distinct, and decisive as the forgiving. Alford cannot escape the force of these aorists. "Observe the two verbs are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act—to justify and to sanctify wholly and entirely. Düsterdieck says: "The death and blood of Christ are set forth in two aspects: (1) as a sin-offering for our justification, and (2) as the purifying medium for our sanctification." If the purifying is to be by degrees, the present tense would have been

used instead of the aorist. He pleads for gradual sanctification, but there is no more grammatical basis for it than there is for a progressive justification.

1 John ii. 1: These things I write unto you, that ye sin (aor.) not even once. And if any man sin (aor., once, not habitually) we have (pres.) constantly an advocate with the Father, Jesus Christ the Righteous.

1 John ii. 27: But the anointing which ye have received (aor.) in an instant of time, of Him abideth in you. The anointing of the high priest was an *act*, not a *process*

1 John iii. 6: Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. This text in the English favours the notion that the man who loves not his brother never knew God savingly. But the perfect of this verb "to know" has acquired a present meaning. (See Winer, page 290). Says Alford: "*Have known*, and many other perfects, lose altogether their reference to the past event, and point simply to the present abiding effect of it." Hence Alford's version: "Whosoever sinneth seeth Him not, neither knoweth Him.' He may have both seen (spiritually perceived) and known Him, but he does not now.

1 John iii. 9: Whosoever has been born (perf., brought into permanent sonship) of God is not habitually sinning, for His seed is abiding in him, and he is not able to be sinning because he has been born (perf.) of God. If the aorist tense had been used in this verse instead of the perfect, it would have been a strong proof-text for the doctrine, "Once in grace, always in grace." But, says Alford: "The abiding force of this divine generation in a man excludes sin; where sin enters that force does not

abide ; the *has been born* (perf.) is in danger of becoming the *was born* (aor.) ; a lost life instead of a living life. And so all such passages as this, instead of testifying, as Calvin would have this one do, to the doctrine of the final perseverance of the regenerate, do, in fact, bear witness to the opposite, namely, that as the Church of England teaches, we need God's special grace every day to keep us in the state of salvation, from which every act and thought of sin puts us in peril of falling away."

Rev. vii. 14 : They washed their robes, and made them white in the blood of the Lamb. Both verbs are aorists denoting definite acts. Hengstenberg interprets the former of the forgiveness of sins, the latter of entire sanctification.

The critical reader may find aorists in the Greek Testament which must imply a state and not an insulated act. These group themselves into the following classes :

1. Where no present tense is in use in the Greek.

2. Where the signification of the verb itself implies continuance, as to live, to abide, to walk, to keep, etc. Here the aorist marks the entrance upon the state, called an "inceptive aorist." See *Hadley's Greek Grammar*, § 708.

3. Unconnected and sudden aorist imperatives are used both in the New Testament and in classical authors to express the strong emotion of the speaker. See 2 Tim. iv. 2 ; James iv. 7-10.

4. Rarely in the Greek Testament an habitual act is expressed by the aorist, when the period of its continuance is long past, and the course of action is viewed as a completed whole. See Alford on 2 Thess. i. 10, and 1 Pet. iii. 6.

The aorists of verbs denoting sanctification and per-

fection quoted in this essay, belong to no one of these exceptional classes.

We have looked in vain to find one of these verbs in the imperfect tense when individuals are spoken of. The verb *hagiazo, to sanctify,* is always aorist or perfect. Acts xx. 32: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified." Acts xxvi. 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified through faith that is in Me." Rom. xv. 16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." 1 Cor. i. 1, 2: "Paul, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." 2 Tim. ii. 21: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use." Heb. x. 10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace." Jude 1: "Jude, the servant of Jesus Christ, . . . to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

The verbs *katharizo* and *hagnizo, to purify,* are also always aorist or perfect. Our inference is that the energy of the Holy Spirit in the work of entire sancti-

fication, however long the preparation, is put forth at a stroke by a momentary act. This is corroborated by the universal testimony of those who have experienced this grace.

Says Prof. Joseph Agar Beet: "It is worthy of notice that in the New Testament we never read expressly and unmistakeably of sanctification as a gradual process, or, except perhaps Rev. xxii. 11 ('He that is holy, let him be made holy still, margin, *yet more*, R.V.'), of degrees and growth in holiness. A gradual process is not necessarily implied in the present participles of Heb. ii. 11; x. 14."

The reason why gradualism is not necessarily implied is found in the use of the present tense to describe momentary acts repeated not on the same individual but on a succession of different persons. Thus justification by faith is expressed by the present tense in Rom. iii. 24, not because it is a gradual process in the pardon of the believer, but because believers in succession are "justified freely by His grace." When the individual leper was healed, in Matt. viii. 3, the aorist is twice used, but when many are to be cleansed one after another the present imperative is used, Matt. x. 8, "cleanse the lepers."

Canon Westcott admits that in the only two texts where the present tense of the verb sanctify is used, Heb. ii. 11: "For both He that sanctifieth and they who are sanctified, are all of one;" and Heb. x. 14: "For by one offering He hath perfected forever them that are sanctified," the reference may be to "successive generations." His alternative theory that the "present tense shows the continuous process by which the divine gift is slowly realized from stage to stage in the individual life," seems to be highly improbable in view of the general use of the aorist of the verbs sanctify, cleanse, and destroy (sin).

CHAPTER IX.

THE OBEDIENCE OF FAITH.

IN the epistle to the Romans St. Paul uses this expression twice in the Greek. It indicates more than justification by faith, the great doctrine which is set forth and defended in that epistle. It shows that true obedience springs from faith in Jesus Christ, and receives all its vitality from that root. There is but one command which the sinner is called upon to perform before evangelical faith. This is repentance. In fact, it is a part of faith, as the introduction is a part of the book. There is a divine philosophy in the order of these two precepts, "Repent and believe." Repentance toward God must precede faith in the Lord Jesus Christ—such repentance as leads the wicked man to "forsake his way, and the unrighteous man his thoughts," before he can effectually turn unto God, "who will abundantly pardon." By this assertion we do not deny that the soul has a clearer view of his sins, and a stronger abhorrence of his depravity, after he is born of the Spirit than before that great and glorious work. Now the important question arises: "How can this depravity, this proclivity towards sin, be eradicated from the regenerate soul, so that it may hereafter gravitate upward, and not downward?" This is the real want of thousands of God-fearing people:

> "Grovelers below, yet wanting will to rise;
> Tired of the world, unfitted for the skies."

Many have been told that they must wait till death—

the greater redeemer than the Son of God, and the mightier sanctifier than the Holy Spirit—shall come to their relief. It is true that Jesus does not propose to present us unto Himself *faultless* in the presence of His glory, freed from infirmities, those scars of sin, till we have crossed the river of death. But He has a balm for the medication and perfect cure of the wounds of sin in this life. Hence St. Paul exhorts the Corinthians to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And he prays for the Thessalonians, first that they may be sanctified "wholly," and secondly, that their "whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." This certainly means sanctification before death, and preservation in a state of holiness in this life.

Many Christians do not attain this state because they fail to discriminate between the expiatory work of Christ, which has as its object the removal of guilt, and the office of the Holy Spirit, which is the purification of the soul. Justification by atoning blood is the work of the second person in the Trinity; sanctification is that of the third. Where this distinction is lost, and the unity of God is the only doctrine preached, as in the Mohammedan mosque, the Jewish synagogue, and the Unitarian Church, we look in vain for the spiritual transformation of the worshippers. It would be like looking for fruitful orange groves in Labrador. Justification is promoted in proportion as the guilt of sin and its only remedy, the blood of Christ, are emphasized. Entire sanctification is promoted in proportion to the faithful portrayal of sin in believers and its great antidote, the fulness of the Holy Spirit, "purifying their hearts by faith."

Now, the important practical question remains to be answered : " What must a justified soul do to obtain this state of holiness, the extinction of depravity within ? " The words, " obedience of faith," contain the answer. What am I to obey ? The sum of the law is epitomized by Jesus : " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself." Can I do this in my own strength ? No ; but I can bring my powers and capacities as empty vessels unto the Holy Spirit, and He will fill them by shedding abroad the love of God in my heart. He does this by revealing to me the fact of God's great love to *me*, which awakens my soul to respond to His great love with all the capacity of my being. This bringing my empty heart to God is the act of consecration in obedience to Christ's summary of man's whole duty. When this is done, and unwavering faith in the divine promise accompanies the act, the soul realizes the cleansing power and the fulness of God. But when the faith is inadequate the cleansing may take place, but not the fulness of love. From this state the believer either very soon falls back into the old mixed life of sin and repentance, or goes forward to the experience of " all the fulness of God."

To abide in this state of perfect victory and full trust we are to walk by the same rule of " the obedience of faith," and mind the same things that we did when we entered this state, by daily maintenance of our consecration, and a renewed grasp of the promises. The power of God must be relied upon as much for our abiding in, as for our entering, this state. We are to be " kept by the power of God through faith." When we shall find a stream steadily flowing without a supplying fountain we

may expect to find a soul living in holiness without the enabling efficiency of the Holy Spirit. The figure of a "well of water springing up into everlasting life" (John iv. 19) is explained subsequently by John as the fulness of the Spirit in the heart. "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John vii. 38, 39).

The intimate connection between obedience and faith is expressed by Christ, when He says: "If any man will do (or wills to do) His will, he shall know of the doctrine."

A beautiful illustration of this occurs in "Cecil's Remains." His little daughter was one day playing with some beads which she seemed to prize very highly. Her father very abruptly commanded her to throw them into the fire. "The tears started in her eyes. She looked very earnestly at me," he says, "as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you.' She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'let them lie; you shall hear more about them another time; but say no more about them now.' Some days after I bought her a box full of larger beads and toys of the same kind. When I returned home I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours because you believed me when I told you it would be better for you to throw those two or three paltry beads into the

fire. Now, that has brought you this treasure. But now, my dear, remember as long as you live what faith is.'" Here faith and obedience are beautifully interlaced, like golden and silver threads intertwined, for the adorning of the character.

The fact that genuine faith always includes obedience is a sufficient answer to the sceptic's objection that salvation is made to hinge upon a bare intellectual act, without reference to the character of the agent. It is just the opposite. It is an act of submission to the highest authority in the universe—an act which tends to conserve its moral order, by enthroning the moral law in universal supremacy. A singular confirmation of the truth of these remarks is found in the Greek Testament, where *apeitheia*, unbelief, is frequently used to signify disobedience and obstinacy. The unbelief for which men are to be everlastingly condemned lies in the rebellious attitude of the will toward Jesus Christ, and not in any supposed innocent intellectual inability to believe the truth of God's word.

The practical bearing of all this upon those who are seeking to be lifted into the higher regions of Christian experience is, that the faith which is the required condition of such a spiritual uplift is possible only to a soul whose obedience has reached the point of entire surrender to the will of God, where there is a willingness to walk to Calvary with the fainting Christ, and to be crucified with Him. Then, and then only, will the Christ-life take the place of the old self-life, enabling the believer to adopt St. Paul's words: "I have been crucified with Christ; alive no longer am I, but alive is Christ within me." * Let no one accuse Luther of boasting, when through "the

* Meyer.

obedience of faith" he reached that deadness to sin, and that conscious fulness of the divine life, which enabled him to say: "If any man knocks at the door of my breast, and says, Who lives here? my answer is, Jesus Christ lives here, not Martin Luther." The great reformer did not stumble into this Christian experience. To reach it he was often closeted with God three hours a day, studying the divine promises, and wrestling with the Lord, as Jacob with the angel. Says Spurgeon: "There is a point in grace as much above the ordinary Christian as the ordinary Christian is above the worldling." Of such he says: "Their place is with the eagle in his eyrie, high aloft. They are rejoicing Christians, holy and devout men, doing service for the Master all over the world, and everywhere conquerors through Him that loved them." The mountain-top is a position men do not slide into but climb up to. Thus these mountain-top saints climbed up the ascent by the stairway of the gospel promises, with the sunlit summit in full view as a definite aim.

Their faith made their obedience spontaneous, free, and gladsome; while their conscious obedience reacted on their faith, making it strong and tenacious of the promise of Jesus: "If ye love Me, KEEP MY COMMANDMENTS, and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

"The perfect way is hard to flesh;
It is not hard to love;
If thou wert sick for want of God,
How swiftly wouldst thou move!

"Then keep thy conscience sensitive;
No inward token miss:
And go where grace entices thee:—
PERFECTION LIES IN THIS."

CHAPTER X

SEEKING AND NOT FINDING.

THERE are many persons who seek the pardon of their sins who do not find that great blessing. There are various reasons ; but the chief one lies in the fact that the unsuccessful seekers do not really trust in Jesus Christ. They are told to trust, and they try, and they think that they do, but they are mistaken. The truth is, that saving faith is possible only in a certain state of mind. There is a divinely prescribed and irreversible order of duties : first, repent ; and secondly, believe. When a sinner feels that he is lost, and loathes his sins, he is more than half saved. Trust in Christ for forgiveness is possible only to one who realizes his *utter helplessness.*

There are also many who seek but do not find the rest of faith or love made perfect, variously styled the higher life, entire sanctification, or evangelical perfection. Various are the reasons for failure, but the chief one is a lack of faith in Christ, the living High-priest, and Giver of the Holy Ghost the Sanctifier. As in the case of the penitent sinner a certain state of mind is requisite to the faith that saves, so in the case of the Christian believer seeking purity of heart, before he can exercise perfect trust he must reach a certain state. That state is a sense of *nothingness.* Hence Charles Wesley sings—

"Now let me gain perfection's height !
Now let me into nothing fall !
As less than nothing in Thy sight,
And feel that Christ is all in all."

To the same point does Theodore Monod come, in that beautiful little hymn, "The Altered Motto," written during the Oxford Convention, the last line of each of the last three verses expressing the gradual approach of the believer, struggling towards the point of nothingness—

"Oh, the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
'All of self, and none of Thee!'

"Yet He found me; I beheld Him
Bleeding on the accursèd tree;
Heard Him pray, 'Forgive them, Father!'
And my wistful heart said faintly,
'Some of self, and some of Thee!'

"Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah! so patient,
Brought me lower, while I whispered,
'Less of self, and more of Thee!'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my soul's desire,
'None of self, and all of Thee!'"

Many, indeed, are the professed Christians who get no farther than the first verse. A large number of accepted souls live in that mixed state expressed by the second. Too many aim at nothing more than the state aspired to in the third. Happy indeed are the few who can shout over the accomplished fact in their experience—

"None of self, and all of Thee!"

Those lights of the dark ages, stigmatized as mystics, Bernard, Hugo, Eckhart, and Tauler, heroic souls of whom their age was not worthy, however great their

theoretical errors, were certainly right in their central doctrine of the perfect abnegation of self as a prerequisite to entire devotion to God.

But now comes the practical question, How may I reach the state of nothingness? Is it a gift of God, or is it attainable by my own exertions? In a sense it is both. Every step Christward is of grace, and grace is of God. But this grace assists our efforts, and is ineffectual without them.

At the same time we are to remember the divine command, "Humble yourselves under the mighty hand of God," as implying that our wills are to be active in sinking out of self into God. St. Paul says, "I have been crucified with Christ; it is no longer I that live, but Christ liveth in me." The power of divine grace had nailed Him to the cross, but he had sought this very crucifixion, and willingly yielded His hands to the spikes, His side to the spear, and His head to the thorn-crown. The hostility of the self-life to this sudden and violent extinction is the chief hindrance to faith. "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?" Jesus indicates that the self-life finds its chief nutriment in the esteem and applause of our fellow-men. It is not by accident that in every age those who have fully consecrated themselves to Christ, and have been entirely sanctified by the Holy Spirit, and have proclaimed this as the privilege and duty of all Christians, have been under a cloud of reproach. Christ has set reproach and persecution as two cherubim at the gate of the Eden of perfect love, to test the consecration, courage, and confidence of all who seek to enter. They who lack any one of these qualities must be excluded from this para-

dise. Dear seeker of soul-rest, are you willing to have your name cast out as evil, meekly to wear opprobrious names, to be accounted as the filth and off-scouring of all things for your testimony to Christ as a perfect Saviour, able to save unto the uttermost? But, say you, is this the indispensable condition? In this age of enlightenment and religious liberty has not the offence of the cross ceased? Nay, verily, except to a world-conforming sort of Christians, who keep up a state of peace with the world and a truce with the devil by declaring that they consciously sin every day, and that there is no efficacy in the blood of Christ to cleanse the heart of its depravity, and no power in the Holy Spirit to keep the trusting soul from sinning. Jesus wishes that all who propose to follow Him fully should count the cost, and not shrink back in disappointment when they find that He has not where, in worldly honours, to lay His head. Hence total and irreversible self-abandonment is the indispensable condition of that oneness with Christ, that harmony with God, which, in scriptural phrase, is called perfect love.

This must be the language of the lip and the sincere meaning of the heart:—

"Take my soul and body's powers;
Take my memory, mind, and will,
All my goods and all my hours,
All I know and all I feel,
All I think or speak or do;
Take my heart,—but make it new."

When the will gladly makes this unconditional consecration, it is easy to trust unwaveringly in Christ as the uttermost Saviour. In fact, when the self-life expires, the fulness of the Spirit comes in as naturally as the air rushes into a vacuum. Faith then becomes as natural as breathing. We create the vacuum by dethroning our idols.

The whole question relating to the faith that leads the believer into full salvation is simply whether he will *sell all* to buy this pearl of great price. Nearly all the delay, difficulty, and danger lies at this point, a reluctance to part with all things. Self can assert itself just as effectually in a little as in a great thing. If self has life and strength enough to cling to a straw, it has power to bar the gate to perfect soul-rest.

It is said that a traveller by night fell into a dry well. His cry for help attracted a neighbour, who let down a rope and attempted to draw him up, but did not succeed, because the rope kept slipping through his hands. At length the rescuer, suspecting that the man's grip was feeble because of his having something in his hands besides the rope, called out to him, "Have you not something in your hands?" "Yes," replied the man at the bottom, "I have a few precious parcels which I should like to save as well as myself." When at last he became willing to drop his parcels, there was muscular power enough in his hands to hold fast the rope till he was drawn up.

My dear friend, seeking purity of heart, and still finding yourself, day after day, in the horrible pit of impurity, though the golden chain of a complete salvation is lowered to you from above, have you not something in your hands? How about those precious parcels? Have you dropped them all? Then lay hold on the hope that is set before thee, and keep hold till thy feet are on the rock, and songs of deliverance burst forth from thy lips, and thy goings are henceforth established in the highway of holiness. Is that last parcel too precious to be dropped? Well, say then, "I will not give up my idol," and no longer dishonour God by saying "I cannot believe."

All unbelief touches God at a tender point. "I . . . *am* a jealous God." With God, as with man, the question of veracity is so wrapped up with His honour that He cannot be indifferent toward those who disbelieve His word. But men are prone to locate all their religious difficulties outside of themselves, and in so doing the divine truthfulness is impeached. Unsuccessful seeker, look within, for the hinderances to your faith—in that small idol, so small as almost to need a microscope to see it; in that indulgence, which you know wars against your highest spirituality; in that other gratification, of which you stand in doubt, and yet give self and not God the benefit of the doubt; in that slight omission, of which conscience once spoke quite clearly, but now with a lessening emphasis. Appear before God with a perfect willingness to do His will, and you will find faith springing up spontaneously in your heart.

Religious unbelief, in all its forms, has not an intellectual, but a moral, cause. The difficulty is not with our faculties, nor with the evidences, but with our moral state, our wills, our disposition to follow unhesitatingly wherever the truth leads.

Let the reader who has asked and received not, examine himself in the light of the truth set forth in this chapter, and pray for the illuminating Spirit to reveal the hindrances to faith. Then let him consecrate all to God for the glory of His Son, and expect the baptism of fire to purge his heart from all sin.

"Bend with Thy fires our stubborn will,
And quicken what the world would chill,
And homeward call the feet that stray;
Virtue's reward and final grace,
The eternal Vision face to face,
Spirit of Love! for these we pray."

CHAPTER XI.

ST. JOHN VERSUS THE GNOSTICS.

I PURPOSE to expound a very wonderful portion of the Word of God, The First Epistle of John. This epistle, written by John in his old age, is supposed by some to be the last utterance of inspiration. The first chapter, from the fourth verse to the twenty-eighth verse in the second chapter, is occupied with the proposition that God is light; and the second chapter, commencing at the twenty-ninth verse, extending to the fifth chapter, fifth verse, asserts that he that is born of God is righteous; and the last part, the few verses from the sixth to the twenty-first, is the conclusion and combination of these two principles.

In explaining the Epistle of John, or any other Epistle, we must observe the rules of interpretation: The first of these is, to observe the purpose of the writing. What is John aiming at—what is his purpose? It is not every writer who expresses so plainly or so early in his epistles his purpose. In the beginning of the second chapter, he says, "These things write I unto you that ye sin not." The purpose of the epistle, then, is to keep believers from sin. Another principle of interpretation of any writer is, so to interpret him as to avoid making him contradict himself. If there is any utterance that seems to make him contradict himself, that utterance must be explained away so as to make the man harmonious with himself. A man would not plainly contradict his own

statements, much less in a short letter that you can read in fifteen minutes, and still less if he claims to be inspired by the Holy Spirit, for the Holy Spirit never contradicts Himself. The apparent contradiction must be explained in harmony with the other repeated declarations, especially if the repeated declarations are in harmony with all other inspired teachings.

Now, John lived to see most of the errors that to-day attack the Christian Church spring up in germ form. He lived to see the time when there was imported from Greek philosophy, that form of error which is called gnosticism. We have agnostics in our day, who say God is an unknown and an unknowable being. But the gnostics thought they could know God by their reason, like the German rationalists of modern times. One principle of gnosticism was that there existed in the universe two principles, good and evil.

One class said that God was the author of both these principles, and they therefore made Him a sort of double-headed monstrosity, partly good and partly evil, a two-faced being, both holy and sinful. Another class said evil was uncreated and eternal; that God found it in existence and could not eliminate it from the universe; that it had its hiding-place in matter, that matter itself is eternal; that when He created man, He did the best He could, but could not expel evil from matter, and therefore evil was bound to be in the human constitution existing in the material part.

Now for the interpretation of the first chapter. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." Word is spelled with a capital, meaning the Logos, or

personal Word described in John's gospel: "And the Word was with God, and the Word was God, and the Word became flesh and dwelt among us, and we beheld His glory." What is remarkable here is that John insists, that that Word revealed Himself to us in material form, addressing our senses, hearing, seeing and feeling, the three chief senses by which we recognize the material world He wishes to demonstrate that the incarnation is a reality and not a shadow. "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father, and was manifested unto us."

It is said that no man is a hero to his body servant, who sees all his failings and faults and infirmities. Do you know that the human being who was the most intimate with the Lord Jesus Christ, who leaned on His breast, was the very man who writes this? Instead of familiarity breeding contempt, the very familiarity which John had with Jesus brought this overwhelming sense of His Divinity, His Godhead, and hence he speaks of Him as the Life, the eternal Life which was with the Father, "and" which "was manifested unto us." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." When men find anything that is especially excellent, they want to get a patent right on it and secure the advantages to themselves. But John did not want any patent right on his discovery of life eternal in the Lord Jesus; he wanted to mount the housetop, and, putting a speaking trumpet to his lips, shout to all the world to share his blessedness. "That ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

John kept very select company, but the company was not so select but that he wanted the whole human family to share it. "And these things write we unto you, that your joy may be full." Those of you who have the "Revision" open before you will find that the revisers have found a difference in the manuscripts, and it is written, "that *our* joy may be full." From this we infer this truth: that no Christian's joy is full until he has told somebody about it; no Christian's joy is complete until he has published it abroad, till he has invited somebody to share it, and the more he can invite to share this joy, the higher the well-spring within his own bosom.

"This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." The Greek is very emphatic here—not a fleck, not a spot. Here John strikes the great error which seemed to ascribe both good and evil to God. If good and evil were bound up in God, if sin and holiness were bound up in God, then man could consistently say, "I have participation and fellowship with God, even if I live in conscious, daily sin, for God is a being of mixed character, and I am like Him in that sense." Now, in inculcating holiness upon men, John must see that the conception of the model is right, and hence he aims to clear the character of God of all such false conceptions; and this is the way he starts out, this is the message—"that God is light," undimmed, unmixed light, in whom is no darkness at all, not a fleck of darkness nor of evil nor of sin in His nature. You see John does not prove this, he simply asserts it; that is the style of John, the nearest writer to the Lord Jesus in his form of expression. The Lord Jesus did not often reason, but spoke from authority, gave expression to His own intuitions

of truth. And John, as an intuitive writer, simply announces his intuitions. St. Paul reasons—has long and involved chains of argument. Hence John makes the declaration, under the illumination of the divine Spirit, that God is unmixed in His character, a being of unmixed holiness, love, truth, and in Him is nothing to the contrary. Now, then, he can clinch his nail. "If we say that we have fellowship with Him, and walk in darkness," in an element that is directly contrary to His character, there is a great mistake somewhere, a falsehood somewhere; the truth is not in the utterance. "If we say that we have fellowship with Him," participation of His moral likeness, "and" still "walk in darkness," walk in sin, in untruth, "we lie." John is a very outspoken writer; he does not mince matters and say we are mistaken and do not the truth, do not exemplify the truth, do not live out the truth, but, "we *lie*, and do not the truth." He then goes on: "But if we walk in the light," abstain from sin, are victorious over sin, "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

A large school of writers insists that cleansing signifies a judicial clearance from sin, and that it is only a Jewish form of expressing justification by faith, or the pardon of sin. People who do not believe in the real, radical, thorough cleansing of the sin principle through the blood of Jesus Christ our Lord, are too apt to take this view, that it is only a Hebrew form of expressing justification by faith.

But hold on, let us see what becomes of it, if this is so. We have here a plan for justification by faith. Do you know what is the condition that St. Paul lays down?

Why, repentance toward God and faith in Jesus Christ. What is the condition laid down here? Walking in the light. We are reduced therefore to the Roman Catholic style of justification by faith, which consists in a long series of good works, the works eclipsing the faith, taking the precedence, and eliminating finally faith itself. A long series of good works conditions the pardon of sin as taught here, if the word *cleansing* means simply justification by faith. It must mean then something else. It must mean just what it says in the last clause of the ninth verse: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It must mean inherent, internal purification of the nature through faith in the Lord Jesus Christ.

"Whosoever is born of God, doth not commit sin." This is my idea of a justified state. I believe justification is a very great work; I do not believe in belittling justification, or regeneration, in order to make more of sanctification. "Whosoever is born of God, doth not commit sin: for His seed remaineth in him, and he cannot sin. because he is born of God." That is, to be born of God is to be like God, to take on His moral likeness; and whoever is possessed of that moral likeness to God, while retaining such a likeness will not sin against God. So from the very beginning the truly justified and regenerate soul is endued with grace to be victorious over acts of sin. But it costs a struggle; the remains of the old nature are within. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary one to the other, in order that ye may not do the things that ye would." Thank God for the Revision upon that point, in that text which has been a pillow under the head of many

a man to comfort him in a life of sin! The Revision teaches "in order that ye may not sin" (Gal. v. 17), in striking contrast to the conflict going on in the seventh chapter of the epistle to the Romans, where it is all on the level of nature, the upper story in conflict with the lower, the conscience in collision with the animal and sinful propensities. In the hopeless struggle delineated in Romans seventh, the Holy Spirit does not appear as one of the combatants in the strife going on in the breast of the unregenerate, yet thoughtful moralist. But in Gal. v. 17, He appears on the field of conflict in the regenerate soul before it has reached the moment where sin is instantaneously slain by the power of God, through faith in the all-atoning blood of His Son. Yet, as I understand it, there is grace available by which every regenerate soul from the moment of regeneration may go on in a career of victory, never falling into acts of sin.

Thus we see two principles in the unsanctified man's heart: the old tendencies toward sin still remaining in his nature, unpurged away, and the new principle of divine love to God lodged in his nature. A temptation is presented to the man's soul; the evil in his nature inclines him to yield to the temptation; the Spirit strives to keep him from doing the thing that he would. A good act is presented to him, and the flesh strives to keep him from performing that good act; so there is this conflict between the two, the flesh trying to keep a man from performing good, and the Spirit trying to keep a man from performing evil. This is the exposition of that passage. If you want as high authority as Meyer, the great German commentator who probably had the largest grammatical knowledge of the New Testament of any man who has lived for two centuries, in connection with

so deep a spiritual insight as that of Tholuck, you have this authority, for the exposition I have given.

Now, "If we say we have no sin, we deceive ourselves, and the truth is not in us." I wish you to notice the connection in which these words stand. The connection is this: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, . . . the truth is not in us. But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now if the "we" here means the persons cleansed, just spoken of when it says, "The blood of Jesus Christ cleanseth us from all sin," we must convict this inspired writer of a manifest contradiction in affirming that the same persons are cleansed from all sin and yet are still living in sin. It is very much like saying that vaccination is a prophylactic against small-pox, but if any one tries it, and proves it is so, he is a liar. Or quinine is a specific against fevers, especially malarial fevers, but if any one tries it, and is cured, and makes declaration of the fact, it is false. That is the absurdity to which John is reduced by that kind of exposition.

He is addressing a class of men who believe there is no sin in their souls. This is one fallacy of the gnostics, they believe that these two principles of good and evil exist in the world, run on parallel lines, and never touch. The sin principle they believe to be only in the body, the envelope of the soul, never staining the soul itself. The sin is all laid off upon the body, and is only a seeming sin; the soul is not a sinner, and is unpolluted. A person may appear to be a great sinner, mixed up strangely with sin, but he is not. And the figure they

used was this: You may cast a gold ring into a hog-pen, and have it trodden down in the filth there, and it remains gold still; the filth does not really touch or render the gold impure. And so the gold of their souls remained pure and holy, though their bodies were full of sin, of drunkenness, of lust, of all iniquity.

That is the class of men John had to deal with, a class that sprang up in the age of the apostle, and to them he says, If you say you have no sin that needs the atonement, that needs the cleansing blood of the Lord Jesus Christ, you utter a falsehood, and the truth is not in you. But if you own up and make a clean breast of it, and confess you are a sinner before God, and flee to the great fountain of cleansing, then what follows? We shall see: "If we confess our sins, He is faithful and just to forgive us our sins," and to go a step further, not only to forgive the sins that have reference to the past, but to cleanse the nature from the sin principle which is in it, "from all unrighteousness." I think this exposition renders John a self-consistent writer, eliminates all contradiction from the passage, and, in view of the gnostic errors prevailing at that time, is the sound exposition of that text. "If we say we have not sinned, we make Him a liar, and His word is not in us." This is true of every one who has committed one wilful sin. He needs the atoning blood of Christ for his pardon.

There were two classes of gnostics, one of which conceived the principles of good and evil to run parallel and never touch, while the other class believed that good and evil intermingled, interpenetrated;—the evil in the body staining the spirit, and that, therefore, so long as the spirit was in the body, entire sanctification was an impossibility. I throw myself back upon St. Paul, who

flatly contradicts that doctrine in his wonderful prayer in Thessalonians, fifth chapter, twenty-third verse: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." St. Paul here expresses the idea that the soul may be sanctified wholly, and the body may be sanctified entirely. The soul is a kind of border-land between pure spirit and the body, according to metaphysicians. There is another passage of St. Paul's expressing the same idea, and that is in second Corinthians, seventh chapter and first verse: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Filthiness of the flesh" means all sins that find expression through the flesh, gluttony, drunkenness, the narcotic appetite,—I hope I shall not wound anyone,—sluggishness, pampering of the body,—you can carry out the thought,—all sins that find expression through the body, all gratification of unlawful appetite. But St. Paul has not got through yet: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and *spirit*," the other element, the spirit. I suppose a pure spirit, that is a disembodied spirit, free from all entanglement of matter, as we conceive Satan to be, may be guilty of very many sins. Satan is a great unbeliever to begin with, full of pride and malignity and disobedience, and all forms of sin that may dwell in a disembodied spirit. So man's spirit is all polluted by sin, but God can cleanse it completely.

Before closing this paper I will say one thing more. I believe if any man says, however holy he may be at the present time, however the work of God by the

divine Spirit may have purged him, soul and body, from all sin, if he says he can live half an hour without the atonement, he is a greatly mistaken man; if he says he can live one minute without the atonement, he is a mistaken man. That is where much of fanaticism comes in. If the devil cannot ride a truth down, he will raise up various clouds of fanaticism and misunderstanding about it.

I stand every day and every hour and every moment upon the atoning merit of the Lord Jesus Christ. I believe that all so-called sins of ignorance,—read the fourth chapter of the book of Leviticus,—all infirmities, ignorances, failures, need continually the blood of sprinkling. Sometimes I am inclined to go as far as President Wayland, that justification by faith is a series of repeated acts every moment of a man's life, a series of acts on the part of God to a justified believer, pardoning him. Whether this is so or not I do not know, but I do believe with respect to our inmost spiritual condition, we stand only upon the ground of the atoning merit of Christ, and are saved only as we continually exercise real faith in the great atonement, or, as it is said sometimes, in a phrase I never exactly liked, "being kept under the blood."

"Every moment, Lord, I need
The merit of Thy death."

CHAPTER XII.

THE "SEVEN FEET OF GRAVEL" CURE.

A PERSON suffering from an annual attack of hay-fever, having been told that Oliver Wendell Holmes, the poet physician, had effected a cure of that malady in his own case, wrote to that renowned *littérateur*, inquiring for the antidote. In accordance with his concise and vigorous style, the great humorist replied, "Seven feet of gravel." By this laconic answer he corrected the report of his own cure, and strongly intimated his belief that death is the only specific for that disease. This despair of healing, when once in full possession of its subject, would shut out a further trial of remedies. Unbelief paralyzes the will and destroys the motives to action.

It was an evil day when Christianity was blighted by that admixture of pagan philosophy which teaches the eternity of matter and its inherent, essential, and ineradicable sinfulness; and that the human spirit, so long as it is encased therein, must bear the taint of its polluted envelope. Down through the Christian ages this pagan element has wrought its baneful work, responding to every cry for the complete cure of sin, "Seven feet of gravel."

This dreadful answer belittles the glorious Gospel, discrowns its Author, and dishonours His successor, the Holy Comforter and Sanctifier. It dwarfs and degrades the Gospel because it makes it, in respect to entire sanctification, as great a failure as the Law (Heb. x. 1-3).

Especially note the contrast between Heb. vii. 19, and vii. 25. It discrowns Christ, because it ascribes a greater power to death, making it exterminate that inbred sin which had successfully defied His grace; and absurdly making an effect annihilate its cause. It dishonours the Holy Spirit, called Holy because it is His office to make believers perfectly holy—by making death usurp His office, and accomplish a work which had baffled His power. What else can the Westminster Catechism mean when, in answer to the question, "What benefits do believers receive from Christ at their death?" it replies, "The souls of believers are at their death made perfect in holiness." How utterly aside from the Bible this answer is, will be seen when we examine the only proof text which the Westminster Assembly could find for the doctrine of death-sanctification (Heb. xii. 23): "To the spirits of just men made perfect."

Here is a glaring instance of the fallacy which logicians call *petitio principii*—"begging the question"—since there is no hint that this perfection is wrought in death. This is unwarrantably assumed. The Greek scholar will observe that the participle "perfected" is not in grammatical agreement with spirits, but with *men*, understood; so that the literal translation is, "To the spirits of righteous, perfected" (men). This strongly implies that they were made perfect before they became disembodied spirits. The best scholarship will sustain us in the assertion that perfection of character is not here spoken of—that is sufficiently indicated by the term "just," or "righteous"—but the completion of their course on earth; "to the spirits of the righteous who have finished their earthly course."

The same verb is used by Jesus Christ in Luke xiii.

32, not to indicate the perfection of His moral and spiritual nature on the third day, but the termination of His earthly career. Hence the American Committee on the R. V. insist on adding in the margin, "Or, *I end my course.*" This is the meaning of the same word in Phil. iii. 12: "Not that I have already obtained, or reached the end of my course." With this rendering all the New Testament Greek lexicons agree. This explanation removes one of the most common subterfuges into which Christians leading a mixed life of sinning and repenting are wont to run for shelter, when plied with Scriptural proofs that entire sanctification is required in this life. "Paul," say they, "had not attained spiritual wholeness or perfection, why should we be urged to excel him?"

But we return from our exegetical digression, in which we find not, in all the Book of God, a vestige of Scripture favouring either a *post-mortem* sanctification or a spiritual purgation by death itself. Still, we do not deny that many souls aspiring after holiness, but through all their lives bewildered by erroneous theological teachings and misapplied Scriptures, as they approach eternity, rising above the mists, aided by the special illumination of the Holy Spirit, do lay hold of Christ as a complete Saviour, and experience perfect cleansing through faith in His blood. Many of these have very gladly testified to a strong regret that this grace of perfect love, casting out all fear, and excluding all sin, was not received and enjoyed by them many years before, while in the full enjoyment of health. They now see that this was their privilege, and that death is by no means a factor, or a condition of entire sanctification. They plainly declare that they missed this great grace through some groundless prejudice against its experience and expression, or

through too great reliance on fallible human teachers, to the neglect of the great Teacher Jesus Christ, and a reluctance to follow perfectly the unerring Guide, the Holy Spirit.

The candid student of the New Testament, especially of the Epistles, which unfold the uttermost extent of salvation under the dispensation of the Paraclete, will not fail to discover the prominence given to the purification of the material element of human nature through faith in Christ. In Romans xii. 1, the body, in distinction from the mind (ver. 2), its spiritual tenant, is to be holy, not after death, but while "living." In chapter vi. 6, we read that the purpose of the crucifixion of the old man is, that the body "in so far as it is a sin-body" (Meyer) might be destroyed, "annihilated" (Cremer), "done away" (R.V.). In Colossians ii. 11, we are assured that "the circumcision of Christ," that entire sanctification of the heart (Jer. iv. 4) which Christ provides for in the gift of the Holy Spirit, consists in "putting off the body of the flesh" (R.V.), not merely the outward "sins of the flesh." The significant and weighty double compound Greek noun, "putting off," found nowhere else in Greek literature, is invented by Paul to express the thoroughness of this purging of the whole body from all sinful tendencies. Hence the meaning is, "a complete '*putting off' and doing away with* this body 'of the flesh,' in so far as God, by means of this ethical circumcision, *has taken off and removed* the sinful body from man (the two acts are expressed by the double compound), like a garment which is drawn off and laid aside" (Meyer).

St. Paul declares (1 Cor. vi. 13) that "the body is for the Lord" (Jesus), inasmuch as it is a member of Christ, and "the Lord is for the body;" that is, He purposes to

rule and use it as His member, and an instrument for His use, and a mirror for reflecting His glory. "The body is His due, for He assumed the body, and hath therein sanctified us; and we are joined to Him by the resurrection of the body." Thus says Bengel, who adds, "*Quanta dignatio!*"—"How great an honour!" This honour culminates in the nineteenth verse: "What! know ye not that your body is the temple of the Holy Ghost," His peculiar and perpetual habitation, the last place which He hath chosen for the erection of His altar (Deut. xii. 14). How impressive the injunction which follows, when cleared, as it is in the Revision, of the gloss which diverts the emphasis from the body, the subject under discussion. "Therefore, glorify God in your BODY."

The strongest proof text (1 Thess. v. 23) for the entire sanctification of the body in the present life is found in that prayer of the Apostle Paul in which he makes an exhaustive analysis of man's compound nature, and prays that each specific part may be preserved blameless, after supplicating the very God of peace to sanctify the undivided whole. In his enumeration of parts, Paul descends from the highest and distinctive part, the spirit, the dome of man's being, wherein he is receptive of the Holy Spirit, to the animal soul, containing the passions and appetites in common with the brutes, the second part in the detail which needs the purifying power: thence he goes down to the material foundations of this divine temple and prays for the keeping pure of the sanctified body.

In this chapter we have not discussed "the flesh" in the Pauline sense of that term. We have attempted to prove that the body is to be sanctified and the flesh is to be crucified.

CHAPTER XIII.

REPRESSION NOT SANCTIFICATION.

IT is the purpose of this chapter to set forth several insuperable objections to that definition of entire sanctification which makes it consist in the power of the Holy Spirit repressing inbred sin, choking down the old man instead of crucifying him till he is stone dead.

1. Our first objection is that it does not harmonize with the consciousness of entirely sanctified persons. These testify with Arvid Gradin to "the highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward, sins."

We admit that if we are entirely passive in sanctification we might not be conscious of this repressive force, holding in check our sinful proclivities. But it is a principle of the great scheme of gospel salvation to employ the agency of the subject. He is to be a co-worker with God. Hence he would be conscious of his share in the work of repression even if he were not conscious of the work performed by the Spirit.

The uniform testimony is to a delightful sense of inward purity, the absence of all risings of malice, envy, and self-seeking. Now, if all these still exist within, but only neutralized by a superior force crushing them down, consciousness must attest to a falsehood when she bears witness to entire inward purity.

2. Lack of a Scriptural basis. It is a remarkable fact

that while the Greek language richly abounds in words signifying repression, a half score of which occur in the New Testament, and are translated by *to bind, bruise, cast down, conquer, bring into bondage, let, repress, hold fast, hinder, restrain, subdue, put down,* and *take by the throat,* yet not one of these, συνέχω, κατέχω, κωλύω, συγκλείω, καταπαύω, is used of inbred sin; but such verbs as signify to cleanse, to purify, to mortify or kill, to crucify, and to destroy. When St. Paul says that he keeps under his body and brings it into subjection, he makes no allusion to the σάρξ, the flesh, the carnal mind, but to his innocent bodily appetites. In Pauline usage *body* is different from *flesh.* We have diligently sought in both the Old Testament and the New for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout spirit, soul, and body. Repressive power is nowhere ascribed to the blood of Christ, but rather purifying efficacy. Now, if these verbs, which signify to cleanse, wash, crucify, mortify, or make dead, and to destroy, are all used in a tropical or metaphorical sense, it is very evident that the literal truth signified is something far stronger than repression. It is eradication, extinction of being, destruction.

3. The repressive theory of holiness is out of harmony with the Divine purity. Holiness in man must mean precisely the same as holiness in God, who announces Himself as holy, and then founds human obligation to holiness upon this revealed attribute: "Be ye holy, FOR I AM HOLY." Who dares to say that God's holiness is different in kind from man's holiness, save that the one is original and the other is inwrought by the Holy Ghost?

We know that Mansell, in his "Limits of Religious Thought," has carried out the Hamiltonian philosophy of the relativity of human knowledge, and his philosophy of nescience in regard to the absolute and infinite, to this fatal point, that it is possible that we know nothing of the real moral attributes of God, and that goodness in man may signify an utterly different thing from goodness in God.* We confess to a lenient feeling toward John Stuart Mill, when he says of Mansell's God that he cannot worship this unknown and forever unknowable Being, and that he will go to hell first.

Well does Professor Shedd say: "How can a man even know what is meant by justice in the Deity, if there is absolutely nothing of the same species in his own rational constitution, which, if realized in his own character as it is in that of God, would make him just as God is just? If there is no part of man's complex being upon which he may fall back with the certainty of not being mistaken in his judgments of ethics and religion, then are both anchor and anchorage gone, and he is afloat upon the boundless, starless ocean of ignorance and scepticism. Even if revelations are made, they cannot enter his mind."

Who can confidently adore and sincerely love a being

* "It is a fact which experience forces upon us, and which it is useless, were it possible, to disguise, *that the representation of God after the model of the highest morality which we are capable of conceiving*, is not sufficient to account for all phenomena exhibited by the course of his natural providence. The infliction of physical suffering, the permission of moral evil, the adversity of the good, the prosperity of the wicked, the crimes of the guilty involving the misery of the innocent—these are facts which, no doubt, are reconcilable, we know not how, with the infinite goodness of God; but which certainly are not to be explained on the supposition *that its sole and sufficient type is to be found in the finite goodness of man.*"—*Mansell*, page 18.

who may, in the inmost essence of his being, be pure malignity in the outward guise of benevolence? Now, if holiness in man is the same in kind as holiness in God —and it is perilous to deny it—what becomes of the repressive theory?

No one would affirm that there are explosive elements in the Divine nature, or that there is some outside power holding down sinful tendencies in His heart, or that He is Himself holding them down. Let St. John speak: "In Him is no darkness"—moral evil—"at all." His nature is unmingled purity. This must be the pattern of our holiness. "He that hath this hope in him purifieth himself, EVEN AS HE IS PURE." Hence, if any one should ask us to insure his admittance into a holy heaven, into the presence of a holy God, with inbred sin in his heart, though held down by the Holy Ghost himself, we should demand a very large premium; for the risk is very great. In fact, we should decline the risk altogether, and send the applicant to some other office, for instance, Universalism.

4. Our next objection to this hypothesis is that it confounds the distinction between holiness and virtue. We never call God the Father virtuous, nor angels, nor Jesus Christ, nor "the spirits of just men made perfect." We do not magnify the Son of God to ascribe to him only virtue. He "is holy, harmless, undefiled, separate from sinners." What is the specific difference between virtue and holiness? Repression. Virtue is the triumph of right against strong inward tendencies toward the opposite. Jesus triumphed over outward temptations to sin, and was holy. Mary Magdalene, by divine grace, triumphed over strong inward tendencies toward vice, and was virtuous. The repressive theory of holiness,

involving, as it must, the co-working of the human soul with the divine Represser, confounds the broad distinction between holiness and virtue, and banishes holiness from the earth, substituting virtue instead. In fact, we do not see any possibility, by this theory, for a fallen man *ever* to become holy in the sense of the entire extinction of inbred sin. If this is only repressed here it may be only repressed for ever hereafter. If the Holy Spirit cannot eradicate original sin now, through our faith in the blood of Jesus, what assurance have we that He can ever entirely sanctify our souls? But if by repression is meant the right poising of the innocent passions of sanctified human nature after the extinction of ingratitude, unbelief, malice, self-will, and every other characteristic of depraved human nature which is sinful, *per se*, we accept it as Wesleyan and Scriptural.

Some advocates of the repressive theory, include not only the innocent appetites, but also the flesh, the carnal mind; and they say that we are not to be really dead unto sin, but only to *reckon ourselves dead*, making entire sanctification an imputed, and not a real and inward, work. With this definition they can earnestly preach entire sanctification, that is, completeness in Christ, but not the *completeness of His work in us;* but how a believer in inwrought and inherent holiness can preach *the repressive theory of entire sanctification* honestly, with no mental reservation, is to the writer a great mystery. The phrase italicised is an evident contradiction in terms.

5. An unanswerable objection to the theory of sanctification by repression is found in demonstrating when entire sanctification, by the destruction of depravity, takes place. To say that it may occur in this life is to abandon this theory; to say that physical death annihilates sin is

to discrown Jesus as the Saviour to the uttermost; while a sanctification after death involves the papal error of purgatory and the favourite doctrine of modern Universalism, a second probation, more favourable to holiness than the first. As the only scriptural time of moral purification is the present life, it follows that either entire sanctification is a real eradication of depravity, or, that such uprooting will never take place under any dispensation, present, or future. Hence, if repression is the only possible sanctification here, it follows that it is the only possible state of holiness hereafter. But against this conclusion are the following objections: (1) The holiness of God as the model of holiness in man; (2) The insecurity of the saved even in their heavenly state; (3) The impossibility of fulness of joy to a soul devoid of real and unmingled purity; (4) The absence of scriptural proofs.

The advocates of the theory of repression urge as an objection to the doctrine of the extermination of sin in this life, that this puts the soul beyond real temptation. "For," say they, "there can be no real temptation to a soul which has nothing in its nature responsive to the solicitation to sin." But this assumption is too broad. It renders angels in probation, Adam in Eden, and Jesus Christ on the pinnacle of the temple incapable of real temptation. But the fact that some angels fell, that Adam sinned, and that the Son of God "was in all points tempted like as we are," is a sufficient proof that a holy soul is capable of real temptation. But it is said that when the reformed drunkard falls away from entire sanctification he returns to his cups, the reclaimed harlot resumes her moral leprosy, and the converted rationalist, cut loose from Christ, drifts into his old scepticism.

Does this not prove that in these entirely sanctified persons there were lingering vicious propensities, held in check by divine grace? No. It proves only this, that entire sanctification may annihilate sin without destroying those idiosyncrasies in which each person's probation lies. The special moral test of one man, by the constitution which God has given him, is in his sensual nature, that of another in his intellectual difficulties with Christianity. Entire sanctification does not change men's natural constitutions in these particulars. A sanctified Gibbon in falling from grace would naturally fall into rationalism, and not into servile vices. The sanctified slave in his descent from grace to nature would find his master's hen-roost a greater test than the question of the Christian miracles.

CHAPTER XIV.

SANCTIFICATION AND ETHICS.

IT is time that there was a thorough discussion of the relation of entire sanctification to man's moral nature and habits. On no other point is there so much need of light, as on none other are there more widespread and damaging errors. It is alleged that Christians of the most advanced attainments are not perfectly conscientious, and, moreover, that the doctrine of evangelical perfection itself tends to divorce morality from religion. To this grave charge we feel called upon to respond, having long waited for a more competent pen to take up the theme. The accusation has some apparent grounds on which it rests :—

1. We admit that there may be hypocritical professors of holiness to the Lord, whose lives dishonour the high confession, as there may be counterfeits of justifying grace. The more valuable a coin, the stronger the temptation to counterfeit it. In our charity we believe that the number of hypocrites purposely wearing the mask of Christian perfection is very small.

2. We fear that there is a larger class who are deceived with respect to their actual spiritual state. They have construed an extraordinary emotional experience into the deep and perfect work of the Sanctifier, and have unadvisedly assumed a false position by a hasty profession of the highest state of grace this side of heaven. The defective characters of this class are of course

accredited to the doctrine and experience of entire sanctification. But this is done just as illogically as all the persecutions and crimes perpetrated by people bearing the name of Christians are chargeable to the Gospel of the sinless man of Nazareth. Men may call arsenic, wheat flour, and manufacture it into bread, and sell it, and credit the disastrous consequences to the innocent wheat, with just as much logical consistency.

3. There is an element of moral fallibility in all professors of perfect holiness, as there must inevitably be in all fallen men so long as they live in this world. To elucidate this element is the purpose of this chapter.

The conscience has a twofold efficiency—the *impulsive* and the *discriminating* power. The first is moral sensibility or feeling. In all holy beings this impulse toward the right is round, full, and complete, a movement of the soul along the line of perceived rectitude, with no drawbacks, antagonisms, nor counter-currents within itself. There is a delightful consciousness of an inward harmony of forces all moving in one direction. For this the Psalmist prayed when, distracted by conflicting inward impulses, he cried out, "Unite my heart to fear Thy name"—a model petition for all believers aspiring to the legacy of Jesus, "My peace I give unto you." This peace is not a product of nature; it is a gift. No man can completely harmonize the felt antagonism between his sense of right and his selfish desires and passions, because he cannot, without the aid of the Spirit, die unto sin; nor can he find a motive to self-crucifixion till he, with anointed vision, gazes upon the cross where hangs the Son of God, bowing His head in death for his complete salvation. When the Holy Spirit unveils to the believer this wonderful sight, and he realizes the truth of

the words, so often on his lips, "For *me* my Lord is crucified," under the magnetism of the cross, all the forces of his being begin to flow in one direction. The impulsive power of conscience has been suddenly reinforced. Right is no longer a dry abstraction; it has found an embodiment in a personality the most attractive in the universe. He now delights to obey the law, because he loves the Lawgiver. His affections have been suddenly purified by being withdrawn from all unworthy objects, and centered on Jesus Christ. His will, the flinty centre of his personality and the head and front of all his former antagonism to perfect righteousness, has suddenly been fused into the will of Christ under the furnace blasts of His mighty love. Says Mr. Fletcher: "Christian perfection extends chiefly to the will, which is the capital moral power of the soul, leaving the understanding ignorant of ten thousand things, and the body dead because of sin." In this identification of the will with the "sweet will of God"—in this interfusion of all the currents of the soul in one channel deep and wide, ever flowing toward the heart of Jesus—is found the first experience of perfect freedom.

> "And He hath breathed into my soul,
> A perfect love of Thee,
> A love to lose my will in His,
> And by that loss be free."

Let us now make use of an illustration borrowed from the science of mechanics. At any point in space, conceive of a knot of forces pulling in opposite directions. The result will be that the point will move in the direction of the greatest force. Now just the same law is found in the spiritual realm. In the unregenerate the force is depravity, and the motion is away from God.

In the justified the force is love to Christ, and the motion is God-ward. But in each case the opposing forces may be so great as to almost counterbalance the greater force, so that the resultant force is feeble, and the motion is slow. Now, let all the opposing forces in the sinner's soul wheel round into line with his depraved inclinations, and he rushes with fearful velocity down to perdition, like an express train upon a down-grade, with no brakes upon the wheels, and a dozen firemen shoveling in the coal. Here you have the picture of a sinner abandoned of the Holy Spirit, and given over to the delusions he has wilfully chosen. On the other hand, let all the forces in the soul of the justified person wheel into line with the dominant force, love to God, then the soul mounts swiftly upward, like a balloon when the ropes are all cut and the sand bags are all cast out. We may now better understand what is signified by the blending of all the forces of the soul into one God-ward impulse. It can be easily seen, moreover, that there is a limit to this unifying of our internal forces. When the last antagonism is either destroyed or brought into perfect accord with the upward impulse of the soul, the unification has become complete. This is Christian perfection: perfect love is the perfect fulfilling of the law. This is the sum and substance of Wesleyan teaching in respect to this doctrine: the sum of our impulses toward the right and toward God may become absolutely complete through divine grace. They may daily become stronger, but they can never become more than total. We wish this distinction between totality and strength could be clearly seen and kept in mind. The totality of one man's capacity may be a thousand-fold in strength the totality of another's, who loves God up to the full

measure of his power. A thimble may be as full as a hogshead. All that I am required to do is to love God with the full measure of my present powers, crippled and dwarfed by original and actual sin. When I do this I am perfect in love in the evangelical sense—not when I fulfil that ideal moral capacity which I should have if I had been the sinless offspring of a sinless ancestry. Objectors may demur against this, and stigmatize it as neonomianism, the setting up of a new law of life in place of the law of perfect obedience given to our first parents in Eden and never repealed. But we find in the New Testament that the law of love is the sum of human duty, which absorbs into itself the substance of the law of Adamic perfection.

But let us now examine the second element of conscience, the discriminating power, and see what relation this sustains to entire sanctification. Our analysis of this power resolves it into a moral intuition, and an act of the intellect, or a judgment. The moral intuition, which is infallible within the sphere of motives, never failing to condemn the wrong motive and to approve the right one, deals with the abstract in ethics, such, for instance, as the duty to love a benefactor, while the intellect is employed with the determining of right in the concrete, right in specific instances, my duty toward this or that man. The moral intuition gives us the principles of immutable morality. Ask any sane moral intelligence in Christendom or heathendom, in earth, heaven, or hell, whether it is ever right to hate a benefactor, and he will be constrained by the clear, intuitive insight of his own moral nature to answer: "It is wrong." But most of the moral questions which we are called to decide are not of the abstract kind; they are concrete, and involve specific

examination by our power of reasoning before the decision can be made. They are practical, and not theoretical. They all need the help of our intellectual powers, our enlightened judgments, to discover their bearings and relations, before our moral intuitions can discover their moral character. If our intellectual judgments were infallible, our moral verdicts would be unerring in every instance. But, alas! our intellects are weakened and darkened, and they often hand over to our moral perception fallacious conclusions for it to act upon.

Does not entire sanctification bring a perfect remedy for this sad effect? Does it not perfectly repair the derangement which sin has wrought in the reasoning powers? Does it not make us good logicians, enabling us to detect sophisms at a glance? This does not seem to be the province of the Sanctifier. Some indirect benefit he bestows upon our reflective powers, by banishing the clouds exhaled by the appetites and passions, and greatly clarifying the atmosphere in which the intellectual eye is to be used. But the eye itself he does not make perfect, "For now we see through a glass darkly; but then, face to face." Hence the discriminating power of the holiest man's conscience, outside the sphere of motives, must be imperfect so long as he dwells in an earthly tabernacle. Hence his moral judgments, and his acts founded on these judgments, may be condemned by the superior judgment of another who makes no profession of perfect love to God, nor any degree of love toward God. He may have better *data*, and a stronger reasoning faculty, and arrive at a more correct conclusion, and put forth more commendable action in this particular case.

Here, then, is the broad ground for charity. Judge

charitably, "as being yourselves also in the body." Here, also, is scope for progressive sanctification, through a prayerful culture of our intellects, attaining more light to-day in which to see yesterday's mistakes, and avoiding them in the future. Hence the duty enjoined in 2 Cor. vii. 1, of "perfecting holiness," is a progressive work, realizing, or carrying into practice, the cleansing from all filthiness, instantaneously wrought within. There is no man, however pure, whose increased intelligence may not discover in his past conduct acts or omissions not in accordance with the standard of perfect righteousness. Even if the moral eye is too dull to make such a discovery, the very possibility that he is an unconscious transgressor should send him to the blood-sprinkled mercy-seat, exclaiming with Paul, "For I know nothing of [against] myself; yet am I not hereby justified." Here also is the reason for praying daily, "Forgive us our debts."

It is the suggestion of Whewell that no act is morally indifferent, and that there seems to be a broad field of indifferent acts simply because our moral discrimination is not sufficiently acute to discern the moral element in them; that as this insight of the conscience is quickened, this field of acts morally indifferent will grow narrow, till at last it will entirely disappear. Then there will be discovered a moral character in the question: Shall I ride or walk? Shall I read this newspaper or that? Shall I eat this kind of food or that? Shall I wear garments of this colour or that? That persons ever attentive to the moral quality of even trifling acts may approximate this state by the constant exercise of the conscience, there is no ground for reasonable doubt. To this Paul exhorts when he says: "Whether therefore ye eat or

drink, or whatsoever ye do, do *all* to the glory of God." A conscience thus developed in its impulsive and discriminating power by the operation of the Holy Spirit, and by a long experience in dealing with the subtleties of temptation, we think is to be preferred to that Adamic perfection which everybody is eager to disclaim as altogether too high for us to aspire to. We know of many Christians of whose continued obedience we are more sure than the angels were of Adam's, when he walked forth from his Creator's hand, a great baby, toddling amid Satanic snares and pitfalls. Bishop Butler seems to be right when he says that it is impossible for God to create a moral being with good habits. "Nor do we know," says he, "how far it is possible, in the nature of things, that effects should be wrought in use, once equivalent to habits, that is, what is wrought by use and exercise." If, through grace, any of us have become fortified by virtuous habits, let us thank God for an estate in one respect, at least, better than Adam's when "freshest from the hand of God."

There are several important inferences which this discussion suggests :—

1. That the discovery made after entire sanctification, by our increasing power of moral discrimination, of a want of conformity to the law of holiness, in any of our acts, is by no means a proof of inbred sin still lurking within the soul; the sum total of the inward impulses may be toward God, and the blood of His Son may be cleansing us, keeping us clean, from all sin.

2. Doubtless, thousands of believers are fully sanctified, but, finding their moral perceptions still imperfect, they refuse to give glory to the Sanctifier for His great work, and at length fall back into their former mixed state

of sin and holiness, of sinning and repenting. Hence the necessity of proper instruction on this point by all our religious teachers. In the absence of such oral instruction, the best written substitute, next to the Bible, is Wesley's "Plain Account of Christian Perfection." Epworth Press. Price 1/2.

3. We see more clearly the ground for the Wesleyan paradox, that entire sanctification is both instantaneous and gradual. In the entire cleansing from inward sin, and the impulsive power imparted to the conscience, it is instantaneous; in the discriminating power of the moral sense, through exercise, it is gradual. Both are commanded in 2 Cor. vii. 1.: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In the baptism, anointing, and fulness of the Spirit, and in the coming of the abiding Comforter, which are terms inclusive of entire sanctification, His work is instantaneous, so also the revelation of Christ, as in Paul after his justification (Gal. i. 15, 16). The prayers for entire sanctification imply a distinct work, limited in time, because it is to be followed by certain effects called fruits. On the other hand, the writer of the Epistle to the Hebrews intimates that perfection is reached by a process involving the element of time in the proper development of the power of moral discrimination. "But strong meat belongeth to them that are of full age, [perfect,] *even* those who by reason of use [habit] have their senses [moral perceptions] exercised to discern both good and evil" (Heb. v. 14). Here the two words "use" and "exercised" imply a gradual sanctification in the only department appropriate for it, namely, in the power

of moral discernment. Thus we ground our discussion on the Word of God.

Finally, the above reflections may enable us to determine what is meant by the unscriptural expression used by some, "sanctified up to knowledge." The great work of the Holy Spirit in entire sanctification which is always instantaneous in fact, and usually instantaneous in the consciousness of the believer, is to rectify the will, poise the passions aright, hold in check all innocent, and eradicate all unholy appetites, and to enthrone the conscience over a realm in which no rebel lurks.

The unfolding of the moral discernment under an ever-increasing intelligence is a work which still remains to be done. In view of the incompleteness of this work at any given point, a person may very well say of his life and practice, "sanctified up to knowledge." But respecting his heart he may say, "sanctified wholly," throughout the conscious and unconscious realm of soul and spirit. For when the Holy Spirit witnesses to this work of His, He attests according to His own omniscient glance, and not according to the imperfect self-knowledge of the individual; "for the Spirit searcheth all things."

CHAPTER XV.

LET GO AND TRUST.

IT is an inspiring thought, that we are addressing a multitude of readers who would know more of Christ. A languid desire is not sufficient. You must desire Jesus with an intensity which will make your soul a glowing furnace. You must reach the point where you will be willing to sell all, or hold all else cheap in comparison with the fulness of love to Christ. There are but two steps down into the pool which makes whole—consecration and trust. Difficulties attend both steps. Some are in doubt whether they surrender all to the disposal of Christ. To such we say, Consecrate all you know, and then all you do not know. This includes all your assets. God asks no more than this. At this point many fail, through fear that they are to become paupers, when God means to endow them with untold wealth. What, let Christ become my Lord indeed! Is it safe to give Him complete control over my heart, to be the Sovereign of my will, the Owner of all my property, while I sink down to a mere stewardship under Him. Will He not take some cruel advantage of me? Will He not command me to hard service? Will not reproaches be heaped upon me, if I avow before men and angels that I am wholly Christ's? Very likely He will honour you by entrusting to you some difficult labour. If you go into partnership with Him, you must share all the reproach which comes upon the firm. You are advised beforehand that Jesus is an unpopular character in what is called the

best society. "If they have called the master of the house Beelzebub, how much more shall they call them of His household?" "The world will hate you, because it hateth Me: but be of good cheer, I have overcome the world." Hence there can be no perfect consecration without an accompanying perfect trust.

Just here let us whisper in your ear, that perfect reliance on Christ is impossible so long as you are cherishing your good name as a treasure more precious than His glory. I think that He had ministers of His Gospel especially in view when He said, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" This is not a rebuke for a jealous care of our moral standing, since an untarnished name is, with preachers, an indispensable condition of success, but for a weak truckling to a public opinion, hostile to unadulterated Christian truth. Some are tempted to temporize, and tone down the Gospel to please men on whom they think themselves dependent. Reader, your reputation is not too good to give to the Lord Jesus. Paul's self-surrender included his popularity. "If I yet pleased men, I should not be the servant of Christ."

Some teach that consecration must be a perfect and distinct act, preceding faith as a distinct act. But we can never surrender to a person whom we do not trust. So that faith, simple faith, lies at the bottom of every step God-ward. We have recently seen a beautiful illustration of the need of trust in order to complete consecration. A glass-worker makes a beautiful, yet exceedingly frail, ornament, and brings it to his friend as a gift. He says, "This is yours; it is very delicate, and must be touched with the greatest care."

"But," says the friend, whose hand has been outstretched for several minutes, "why do you not let go your grasp and give it to me?"

"O, because I am afraid that you will take hold of it so strongly as to break it, and all my labour will be lost," replies the giver.

"But you say that it is mine; let it go, then, and if it is shattered in the transfer, the loss will be mine and not yours."

If your gift of yourself to Christ is in good faith, let yourself go; and if you break all in pieces, you have lost nothing; it is His loss. Perhaps He can make a better use of you, thus shattered, than He could with your wholeness. In His service a broken heart is a thousand times more efficient for good than a whole one.

It is true, also, that far more of consecration succeeds the act of perfect faith and realized sanctification than precedes it. Under the full blaze of the Spirit's illumination we see much more to consecrate than we did before.

"But," says one, "I cannot see God's hand; how, then, can I know that he accepts the offering of my heart?" You are not required to know, but to believe.

"How can I believe when I feel no change?" You are commanded to trust Christ to save, on the basis of His promise, not of your feelings. You will sooner or later *know* that He saves, on the ground of the Spirit's testimony. When you really make a legal tender of yourself to Him, God will enable you to believe that He accepts you, according to His promise. The divine order, both in nature and in grace, is faith, the stepping-stone to knowledge.

Professor Morse believed it possible to communicate

intelligence by electro-magnetism before he knew the fact. His faith led to his knowledge. You must believe that Jesus Christ is able to save unto the uttermost, before you can "know the exceeding greatness of his power to us-ward who believe." If you attempt to reverse the process, you will grope in Egyptian darkness evermore.

If the blessing of conscious completeness in Christ, and the abiding Comforter and Sanctifier, is by faith only, why not now? To-day is the day of salvation. Full salvation surrounds you like a shoreless ocean. Appropriate to your utmost capacity to-day. You will gain nothing by waiting. There is no lack for God to supplement, and there is no particular in which you can improve yourself and make yourself more acceptable to Him. Neither sanctification nor justification is by works. Works involve the element of time; but faith says, "Now, this instant, Thou, O God, wilt receive my offering." "But," says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvellous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syrophenician woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter, and present the offering

of their hearts as the meritorious ground of receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the way-side beggar, who insists that the act of stretching out his upturned palm earns the alms which the passer-by may give.

After you have laid your gift upon the altar, look away from the gift, that is now God's, toward the skies, whence the fire will come down to consume your sacrifice, in token of its acceptance. Thus in all our approaches to God there are three requisitions—Belief, Faith, Trust. "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Others fail because of their seeking the gift, and not the Giver. You must desire Jesus only. You must pray this prayer: "Lord Jesus, glorify Thyself in me." When you are seeking for some delicious ecstasy you are not seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to be a perfect believer. You must come to the point where the poet's words will be the honest expression of your soul:—

"To do, or not to do; to have,
Or not to have, I leave to Thee:
To be or not to be I leave;
Thy only will be done in me!
All my requests are lost in one,
'Father, Thy only will be done.'

"Suffice that for the season past
Myself in things divine I sought;
For comforts cried with eager haste,
And murmured that I found them not.
I leave it now to Thee alone;
'Father Thy only will be done.'

"Thy gifts I clamour for no more,
Or selfishly Thy grace require
An evil heart to varnish o'er:
JESUS, the Giver, I desire,
After the flesh no longer known:
'Father, Thy only will be done.'

"Welcome alike the Crown or Cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death; but ever groan,
'Father, Thy only will be done.'"

CHAPTER XVI.

THE EXECUTIVE OF THE GODHEAD.

FOR several years our mind has been labouring to invent some concise expression for the sum of all the offices of the Third Person of the Trinity, in the transformation, sanctification, and habitation of souls who fully believe in Christ Jesus. At last Dr. Hodge,* has struck out with his die the very coin which our own mint has failed to stamp and contribute to the currency of Christian experience and theological discussion. "The Holy Ghost is the Executive of the Godhead." We telegraph our thanks to Princeton. May Dr. Hodge's mint continue to pour out its golden coin into our religious literature for many years more. This clear-cut conception and expression of the work of the Spirit is exceedingly beautiful because it is indisputably true. Law emanates from the Father, and mercy and judgment are committed to the Son, while the Executive of both Persons is the ever blessed Spirit. Here we have the three departments of government: the legislative, the judicial, and the executive. Through the Holy Spirit the Father and the Son operate on human souls, reproving, regenerating, witnessing and sanctifying. We now see how a person may honour the Father, and in a measure the Son, and yet fail of obtaining the highest spiritual grace through a failure to honour the Holy Ghost, the blessed Comforter; just as a man may show all proper respect to the law-making and law-interpreting

* President of the Presbyterian Theological Seminary at Princeton, N. J., U.S.A.

departments of our own government, and secure their action, and then miss his purpose at last by ignoring the last link necessary to its realization—the executive officer, without whose agency statutes and courts are ineffectual. We fear that there are many Christians who inadvertently fail in their tribute of respect, faith, and worship to the Holy Ghost, regarding him as an impersonal emanation or influence streaming from God, or as only another name for the Father, who can just as well without Him reach and transfigure their sin-stained souls, through the blood of the Lamb that taketh away the sin of the world.

To human reason this looks very plausible. But Christian experience, especially in its advanced stages, has proved it to be fallacious. We must believe in the Holy Ghost as the indispensable agent in the production of spiritual life, both in its incipiency and in its FULNESS. There is a sense in which he is now the most important active factor in the production of Christian character. The work of the Father in the gift of the Son, the work of the Son in pouring out His own blood as a sin-offering, are completed past acts. But the work of the Spirit in each individual believer is incomplete. They very greatly mistake who suppose that He fully accomplished His mission to our world on the day of Pentecost, or, at the farthest, when He had inspired the last word of the New Testament; and that He then withdrew, leaving the Church under the reign of fixed spiritual laws. Such a creed as this chills the soul and deadens all the fires of faith and love. Let the entire Church come to a full realization that the Comforter came to abide, and that He is now descending in personal pentecosts as certainly and as demonstrably in the consciousness of every perfect

believer as He did in the upper room in Jerusalem: then will the glory of the dispensation of the Spirit begin to be generally seen, and "the Executive of the Godhead" receive fitting honour. "To have faith in Christ and not to have faith in the Spirit seems to be a great contradiction; yet we submit it for the judgment of candid inquirers whether this very contradiction is not strikingly exhibited in the case of almost all who profess to be followers of Christ. To know the Father, we must know the Son; to know Christ, we must know the Spirit."* This is our privilege: "Ye know Him." "He shall testify of Me." We suspect that much of the repugnance among good Christian people to an instantaneous sanctification comes from a sort of naturalistic view of the kingdom of grace left to the operation of fixed laws in the absence of the King. They forget that the King has left in His stead a personal successor and viceregent, clothed with omnipotent power. "The day of Pentecost was a pattern day. All the days of this dispensation should have been like it, or should have exceeded it. But alas! the Church has fallen down to the state in which it was before this blessing had been bestowed, and it is necessary for us to ask Christ to begin over again. We, of course, in respect to knowledge—intellectual knowledge of spiritual things—are far in advance of the point where the disciples were before the Pentecost. But it should be borne in mind that when truths have once been fully revealed and made a part of orthodoxy, the holding of them does not necessarily imply any operation of the Spirit of God. We deceive ourselves, doubtless, in this way, imagining that because we have the whole Scriptures, and are conversant with all its great truths, the Spirit of God

* "Love Revealed," George Bowen.

is necessarily working in us. We need the baptism of the Spirit as much as the apostles did at the time of Christ's resurrection."* That was not a mere dash of rhetoric which fell from the pen of John Fletcher, when he spoke of the Pentecost as the opening of "the kingdom of the Holy Ghost." He has the signet ring of our glorified King Jesus, and reigns over the family on earth as the Son of Man reigns over the family above. He has not shut himself up as an impersonal force in the tomb of uniform law, but he walks through the earth, a glorious personality, with the keys of divine power attached to His girdle, and with the rod of empire in His right hand. He works miracles in the realm of spirit, as did Immanuel in the realm of matter. The new Creator of the soul performs a greater work than the original Creator of man, inasmuch as the former works upon material which is capable of an eternal resistance to His plastic touch, while in matter there was no such antagonism.

In that sublime formula of worship, the *Te Deum Laudamus*, which has dropped from the lips of dying sires to living sons for fifteen centuries, there is found this sentence, referring to the work of Christ in opening the dispensation of the Spirit: "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." To make the Church realize the presence of "The Executive of the Godhead," there must be more praying in the Holy Ghost, more preaching with the demonstration of the Spirit, more singing with the Spirit, and testifying as the Spirit giveth utterance, with the attesting fruit of the Spirit, love, joy, and peace. There must be more faith in the Holy Spirit.

* "Love Revealed."

as "the greatest gift that man could wish, or that heaven can send." We belie His presence when in our fruitless lives we present Him as a barren tree, with no golden fruit to attract and feed hungry souls. This poor, blind world, which apprehends only sensible things, physical causes and effects, must be lifted up by the lever of sanctified character from the low plane of naturalism, to apprehend the presence of the supernatural on earth, the standing miracle of Christianity—the Holy Spirit dwelling in human hearts and transfiguring human lives. How glorious will be that era when the brief *credo*, "I believe in the Holy Ghost," has descended from the head into the heart of the Church, or has ascended from an intellectual assent into assured knowledge. "But ye know Him; for He dwelleth with you and shall be in you" (John xiv. 17). Then, and not till then, will Jesus, the glorified Bridegroom, have the entire heart of His bride, for then will the Spirit, the Bridegroom's looking glass, fully unveil His loveliness to her eyes as the chief among ten thousand. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." How cheering the thought that this period of intense spiritual illumination and power is not fixed by the decree of God in the distant future, but that it may be inaugurated in our own day by a simple, all-surrendering faith in Christ's promise of the Comforter. The spiritual hunger of the Church eagerly devours every year nearly a million of tracts issued from the Willard Tract Repository alone, on the fulness of the Spirit as the Comforter and Sanctifier. Scores of periodicals setting forth entire sanctification from sin, not by death, but by the Holy Ghost, are springing up in all Protestant lands, and even in foreign missions. These are indications of the dawn of that

returning day of Pentecost, when the Spirit shall be poured out in His fulness upon all who "know the exceeding greatness of Christ's power to us-ward who believe." The eastern sky has streaks of light betokening the sunrise of a day of power. Christians of every name, lone watchers on the mountain-tops, now see the edge of the ascending disc, and are shouting to the inhabitants of the dark valleys below to awake and arise, and behold the splendours of the King of day.

Reader, the perfect restoration of the reign of the Spirit over the Church involves your personal co-operation, and the entire consecration of your heart; your victory over the world, your crucifixion with Christ, the entire cleansing of your heart, and the transformation of your body into "the temple of the Holy Ghost,"—"an habitation of God through the Spirit." Are you ready to be nailed to the Cross? By the "you" I mean the old self-life.

"Come, Holy Spirit! from the height
Of heaven send down Thy blessed light!
Come! Father of the friendless poor!
Giver of gifts, and Light of hearts,
Come with that unction which imparts
Such consolations as endure.

"Where Thou art, Lord, there is no ill,
For evil's self Thy light can kill:
O let that light upon us rise!
Lord, heal our wounds, and cleanse our stains,
Fountain of grace! and with Thy rains
Our barren spirits fertilize."

CHAPTER XVII.

ASSURANCE OF PURITY.

IN one of Father Taylor's inimitable Bethel sermons, finding himself drifting into abstruse metaphysics, he raised his strong hand, and, in a stentorian tone called out: "Hard down the helm! I've lost my reckoning! we're in the region of the icebergs." This is the peril of the cause of Christian purity to-day. The winds of discussion have driven our good ship into the polar seas, where she is in danger of being frozen in or crushed to atoms. Some skilful pilot is needed to seize the helm and steer the noble ship into the open sea. Meanwhile we who are on board must do the best we can, with our limited resources, to rescue our vessel from impending destruction. The enemies of the doctrine of entire sanctification as a present obtainable experience, are not content with mystifying the nature of this distinct work of the Holy Spirit; they boldly deny its subjective proofs, and assert that no man can ever know that his heart is thoroughly cleansed. Their assertions are two: First, that consciousness cannot bear witness to perfect inward purity, for that is a quiescent state, while consciousness connizes only activities. The second declaration is, that the Holy Spirit, because He is the appointed witness of adoption, cannot disclose to the soul the cleansing which He has wrought through faith in Jesus' blood. Let us examine the first assertion, and see whether it does not prove altogether too much. Is human free agency a quiescent state, or an activity? If it is answered that it is an activity, because the mind is always active in its

choices, we reply that the will is active in the choices which it actually makes. But how is it with the counter choice of good or evil which it does not make at all? Could the will have made this alternate choice? If so, how do you know? Are you conscious of a potency? Are you conscious of something which never comes forth into actuality? Then you must be conscious of a quiescent state, the ability to choose between two opposite courses. Hence consciousness is the fundamental proof of freedom against the theory of necessity. Says sturdy Dr. Samuel Johnson, "I know that I am free, and that's the end of it." Are those who are eager to tear down the doctrine of entire sanctification willing to employ an instrument which inevitably subverts the whole structure of Arminian theology when in the hands of a predestinarian? That this is no mere bugbear, see what a damaging use the arch-materialist, J. Stuart Mill, made of a precisely similar assumption of Sir W. Hamilton. Hamilton had declared that consciousness cognizes only the actual and not the possible. In another lecture he shows that the regulative faculty, or the pure reason, rejects the freedom of the will as utterly unthinkable, in accordance with his "philosophy of the conditioned," which is, that reason can admit neither the absolute nor the infinite. If the will is free, its acts are absolute; that is, uncaused. And, on the other hand, if its acts are caused, there must be an endless chain of causation running beyond God's volitions into the infinite. Hamilton thus avers that the philosophy of the conditioned rejects alike freedom and fate, or the absolute and infinite.

But Hamilton nevertheless endeavours to cling to freedom, because it is a *dictum* of consciousness. After arraying reason and consciousness in a dead-lock on the

question of free agency, he announces his belief in liberty on the ground of consciousness. But the faulty limitation of consciousness to the actual, excluding potency did not escape the keen eye of the logical Mill. His spear finds this joint in Hamilton's coat of mail, and his philosophy is pushed into fatalism. For, if Hamilton should tell a wilful lie, he never could prove from consciousness that he might have told the truth, because that ability to speak the truth was a quiescent potency, beyond the sphere of consciousness. It would be well for those who talk so carelessly about consciousness failing to cognize a quiescent state, to remember that, though Mill is dead, he has many followers, who wish no better sport than the easy task of overturning human freedom and responsibility with the lever that the opponents of entire sanctification are now putting into their hands.

Again, let us see what becomes of the doctrine of original or birth sin, if we admit the theory that consciousness cognizes only activities. Can it be proved that the nature of man is corrupt by any appeal to consciousness? How on earth, then, did Paul, or his convicted legalist, in the seventh chapter of Romans, come to have such a piece of information as this, "I am carnal;" not merely do I *do* wicked deeds, but "I am carnal" in my quiescent state, the fountain of all action. The law could not have been his informant, for it prescribes acts, saying, "*Do* this and live." But by some means he becomes aware of the painful fact that there is a *being* of sin back of the *doing* of sin. Can any one tell us how a man becomes convinced that his nature in its quiescent state is sinful? Here is a dilemma—for this fact is either revealed by consciousness or by the Holy

Ghost. If by the former, then consciousness grasps a quiescent state; but if by the Holy Ghost, then he gives other testimonies besides the fact of pardon and adoption. Which horn do you prefer to be gored by? Or will you abandon the doctrine of inborn sin, and become Pelagian, and say that Adam's sin consists in doing as Adam did? We, for our part, advertise the public that we prefer this doctrine to the doctrine of innate depravity so deeply ingrained in our nature, below the gaze of consciousness, that we may never, with all the light of the Holy Spirit promised in the Bible, certainly know that we are not knaves at the bottom of our nature. Our intelligence revolts at the thought that a wise and holy God should allow beings to be born under His moral government and amenable to his law, with no knowledge, and no means of knowledge anywhere in the universe, of their real character as discerned by the all-seeing eye. We are shocked at such a conception of God as represents Him as holy, and hating all the traces and stains of sin, yet withholding from man that knowledge of his own depravity which is necessary to secure his co-operation in his complete purification. We must either take this view of God, or admit that he has made eyes in our soul by which, under spiritual illumination, we may gaze to the very depths of our sinful nature. If this be true, then it follows that consciousness may attest a quiescent state, and a believer's intuitions may know, by the light of the Holy Ghost, that he is cleansed from all inbred sin.

But the worst of this fallacious philosophy of consciousness limited to the sphere of activities remains to be shown. It renders it impossible for a man certainly to know that he is in a regenerate state. For this is either

a quiescent or an active state. If it is the former, then it can never be cognized by consciousness, and the witness of our own spirit, is mere nonsense. But if the opponent says that the regenerate state is active, since it is the awakening of love within the dead soul, then it follows that entire sanctification is an intensely active state, in which the soul loves God to the full extent of its powers. In the Wesleyan theology perfect love is equivalent to perfect purity. If a soul can know that all its forces are moving Godward, it can know that self is crucified and sin is entirely destroyed.

Let us now examine the assertion that the Holy Spirit is not the witness of complete holiness. The first corollary from this doctrine is this: there is no such experience in this life. For it is the office of the Holy Spirit to hold up the mirror of truth to every soul, that he may see his moral visage. Now, if under the illumination of the Spirit, no one on earth, looking into the Gospel glass, discovers that he is depraved, then it follows that we cannot prove that depravity exists on the footstool of God. If no one perceives that he is partially sanctified, then there is no proof that there is a regenerate soul on earth. If no one in Christendom sees himself in the Gospel glass cleansed through the blood of Jesus Christ, then it cannot be proved that there is a soul entirely sanctified that is now in the body. It is evident that a denial of the subjective proofs amounts to a flat denial of the experience. How can a thing be known to exist without its proofs?

Second. Who is he that knows so much about the Holy Ghost that he can confidently set metes and bounds to his activities? How does he come by this amazing wisdom? The Bible does not set limits to the agency

of the Spirit. So that if nothing were said in the Book of books of a positive character on this subject, so broad an inference as the denial of the Spirit's testimony to entire sanctification would be wholly unwarranted.

The fact that the Spirit, who purifies, also certifies the cleansing, is beautifully illustrated by the light which first pencils the photograph and then reveals it to the eye. It is first a magical, chemical agent, painting the picture in the camera, and then the medium of vision to the enraptured beholder.

Thirdly. But there is positive proof that the Spirit 3.
does bear this testimony. His very name, the Comforter, Monitor, Helper, or Teacher, implies this. What is the saddest fact in the consciousness of the regenerate, but the fact of lingering carnality? What greater comfort than the assured extermination of that carnality? In 1 John ii. 20, 27, we are informed that "we have an unction from the Holy One, and know all things." Let us take out of the "all" scientific and philosophical knowledge, and all the dogmatic truths authentically communicated by inspiration, and we have a residuum of truth relating to our personal standing before God and His law; truth which another can never communicate, for "ye need not that any man teach you." To say that this anointing teaches every thing but the all-important fact of the eradication of inbred sin is to render his mission useless and his message nugatory.

But in 1 Cor. ii. 12, we have a still more comprehensive statement of the teachings of the Spirit. "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." *The things* is in the plural number, and includes all the operations of the Sanctifier. If, then,

it is His office to sanctify, it is His mission also to certify that great and glorious work to the soul of the believer. This is Mr. Wesley's strong proof-text, which the flippant opposers in his age and in ours have never been able to disprove. In conclusion, we would recommend the captious opposers of a conscious salvation from inbred sin to study the context, and see whether they may not be unconsciously ranking themselves among "natural" men, to whom the things of the Spirit are "foolishness." For the cavils and objections of this class of writers indicate a lack of spiritual insight, which can be removed by the persistent utterance of the prayer which is found in the ordination service:—

> "Enable with perpetual light
> The dulness of our blinded sight."

CHAPTER XVIII.

APOLLOS—THE PULPIT TAUGHT BY THE PEW.

APOLLOS flashes like a splendid meteor through the Acts of the Apostles, and is gone. So brief is the view that we are liable to be mistaken respecting this character. We believe that the common conception of him is that he knew nothing of the Gospel of Christ, its supernatural origin, the miracles, teachings, character, death, and resurrection of Jesus of Nazareth, but that in the apostolic age he was flaming with zeal for John's baptism, a dispensation which had long since been brought to an end by the stroke of the headsman's axe in the Castle of Machærus. He is viewed as the Rip van Winkle of the apostolic Church, who woke up from his long sleep, and stood up at noon-day and bade the people watch for the coming sunrise. This popular notion of Apollos suggests the story of the mythical old man in the backwoods of America, who a half century after the American Revolution had not heard of that event, and was still praying for King George the Third.

It is the purpose of this paper to clear away these misconceptions, and to contribute somewhat to a better understanding of this distinguished preacher at the time when he suddenly bursts into Church history. Let us, then, critically examine the first brief mention made of him in Acts xviii. 24-28. His being "born at Alexandria," the great seat of learning and philosophy, at a

short distance from Palestine, is a circumstance favourable to a knowledge of the facts of Christ's life. For the people of that city were so much interested in the religion of their Jewish neighbours that they had translated the Old Testament into the Greek language. Also many Alexandrians were Jews in constant intercourse with the fatherland. From the fact that he was "mighty in the Scriptures" we infer that he had a theme which afforded a scope for the display of his Scriptural knowledge. The baptism of John is altogether too narrow for any such exhibition, but a knowledge of the facts of the life of Jesus would enable him to show that Moses in the Law speaks of Him, and that "to Him give all the prophets witness."

The phrase, "well instructed," may be better rendered by transferring the Greek word, "catechised," which literally signifies to sound a thing into one's ears by the living teacher. "In the way of the Lord" is an abbreviation for "the way of the Lord Jesus Christ." This is the most common signification of "the Lord" in the New Testament. This phrase, "fervent in the spirit," has been sadly darkened by the failure to write Spirit with a capital. Says Bengel: "He had *the Spirit*, not in that special way which is treated of in Acts xix. 6: 'And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied,' but in the ordinary way." He was therefore "boiling with the Spirit," the author of all real piety, in all dispensations, whether of Gentilism, Patriarchism, or Judaism. Hence, having the Holy Ghost, not in his official character as the Paraclete, but in his essential presence and inworking, Apollos was in a state of grace and was justified before God. "And taught diligently."

By referring to the 26th verse, the original of the adverb "diligently" will be found in the comparative degree, properly rendered "perfectly." See also the same word, rendered "perfectly" in Acts xxiii. 15, 20, and 1 Thess. v. 2, and "perfect" in Luke i. 3, and Acts xxiv. 22.

We now come to a passage which somebody has tinkered. The Greek of the best manuscripts, as is shown by Alford, is not "the things of the Lord," as in King James' version, but "the things of Jesus" or "concerning Jesus" (R.V.) The motive for this tampering with the text is very obvious. Some one, thinking that the correct words, "things of Jesus," did not square very well with "knowing only the baptism of John," has endeavoured to produce a harmony by altering "Jesus" to the indefinite "Lord," which may be interpreted as signifying, "God the Father." Alford restores "Jesus" to the text. Thus we have the true reading, "*and taught perfectly the things of Jesus, knowing only the baptism of John.*"

How to harmonize these clauses is the problem of the commentators. Says Alford, "He knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, all of which may be summed up in the doctrine of Christian baptism, he had no idea." Bengel thinks that "he had not heard concerning the death and resurrection of Christ, and concerning the Paraclete." Still nearer does Olshausen come to the truth. "He had learned nothing regarding the glorification and exaltation of Christ in His resurrection and ascension, nor regarding the gift of the Holy Ghost as the consequence of His elevation." But in our opinion Meyer lets the light most fully into this difficult question, when he says that "it is not meant that he was absolutely

ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of its being any thing different from that of John; *he knew, or recognised in baptism only that which the baptism of John was—a sign of repentance.*"

The sentence italicized is the key to the whole difficulty. He was acquainted with all the facts of Christ's earthly life, Christian baptism included, but had failed to see that, while John's baptism symbolized the negative part of sanctification, the putting away of sin, or death unto sin, Christian baptism prefigures the positive part, the fulness of the Divine life through the baptism of the Holy Ghost. Thus identifying the symbolical import of the two baptisms through imperfect instruction, he may have been baptized in the name of the Lord Jesus, and have experienced no spiritual change, no incoming of the Comforter, through his lack of faith. For there is no account of his subsequent baptism, though his hearers in Ephesus, who were in the same condition, were baptized under the direction of Paul.

The great defect in Apollos, therefore, was in not having a correct view of the extent of gospel salvation, through the baptism and indwelling of the Holy Spirit in the office of the Comforter and Sanctifier, and in the absence of the experience of this Spirit-baptism. He was in just the spiritual state in which many eloquent preachers are found in modern times. In a sense they are spiritual men, and some of them are "fervent in the Spirit," in his ordinary operation, but they have no experience of that instantaneous and mighty anointing of soul, that distinct and specific personal pentecost, the crowning work of Jesus as foreseen by John, "He shall baptize you with the Holy Ghost and with fire."

Fletcher says that the ordinary work of the Spirit is a gentle distilling like the dew; the extraordinary is the outpouring of a mighty shower. Apollos had been moistened by the dew, but not drenched by the shower. Two of his hearers who were enjoying the shower in their own hearts quickly detected the dryness of the preaching of their Alexandrian pastor, suspected the cause, and attempted the cure. Their mode of procedure is a model for all those laymen whose experience has gone beyond that of their preacher. Instead of hinting his defective experience in their exhortations and prayers, they, with a delicate regard for the feelings of their religious teacher, took him aside, and privately supplied what was lacking in his doctrine, and opened up to his willing feet that "large place" into which the glorified Head of the Church invited him to come and abide. We believe that this is what Aquila and Priscilla did when "they took Apollos unto them," and expounded unto Him the way of God more perfectly. Their instruction was not in vain. Soon we find Apollos in Achaia, where he "helped them much which had believed through grace." Having been for a long time destitute of the fulness of the Spirit, and having, through the help of others, found full salvation, probably after leaving Ephesus, he is now powerfully drawn in sympathy toward imperfect believers on whom only the dew-drops distil, and he leads them out where the cloud full of rain is pouring down its ceaseless shower. The vocation of Apollos henceforth is not to "plant,' but to "water the believing souls whom Paul gathers into Churches. Aquila and Priscilla had put the full watering-pot into his hand. With his deeper experience his ministry had assumed a deeper significance and a higher joy. Then could he sing with Charles Wesley:—

"In a rapture of joy
My life I employ,
The God of my life to proclaim;
'Tis worth living for this,
To administer bliss
And salvation in Jesus's name."

Our conclusions respecting Apollos are strongly confirmed by an examination of his hearers in Ephesus before his spiritual enlargement, for he left immediately after the private interview with Aquila and his wife. Paul was the next preacher in Ephesus. He found twelve *Christians.* That they were genuine Christians is shown first by the fact that they are styled *disciples.* This term standing alone is always used in the Acts and in the Epistles as a synonym for Christians. Look in your concordances, and see. Secondly, the word "believe," which is predicated of them in Acts xix. 2: "Have ye received the Holy Ghost since ye believed?" is only used of saving faith in Jesus Christ. Look in your conconcordances again, and see how numerous the passages like these, "He that believeth shall be saved," "Unto us who believe He is precious." You will then be prepared to justify the assertion of Alford, that "to believe," when no object is added, "can bear no meaning but that of believing on the Lord Jesus." The text may be read, "since ye believed." Bengel sustains this. It may be read, "when ye believed;" this would imply the *possibility* of saving faith *before* receiving the Holy Spirit. Bengel's reading would argue that this is generally the case.

But how could they be Christians, in utter ignorance of the Holy Ghost? If they were instructed only in John's baptism they must have heard of the Holy Spirit, for John pointing his disciples to Christ, said: "He shall baptize

you with the Holy Ghost and with fire." If they were believers in Moses, they must have heard of the Spirit of God. If they had read the Hebrew Psalms, they would have found this expression, "Take not Thy Holy Spirit from me." Therefore we conclude with Bengel, that a strict construction must not be put upon the words, "We have not so much as heard whether there be any Holy Ghost," but rather this, "*Not even have we heard this, that there are others who receive Him.*" Therefore what they were ignorant of was the effusion of the Holy Spirit peculiar to the New Testament. Thus we find the old adage true, "Like priest, like people." They were in exactly the same state of experience with their former pastor, Apollos. They were in the ante-pentecostal state years after the Pentecost, as many Christians are to-day, centuries after the effusion of the Spirit. It is for the purpose of demonstrating the possibility of a fact so anomalous that we have conducted our readers through this exegesis. We believe that all candid readers, especially all Greek scholars, will vindicate us from the charge of "handling the word of God deceitfully."

If our inference from this passage is correct, then it follows that when penitents are justified through faith in Jesus Christ, they do not in the Pauline sense "receive the Holy Ghost," in the peculiar office of the Paraclete, though they may receive the *witness of the Spirit.* It follows, moreover, that it is the duty of all who have been filled with the Spirit, whether preachers or laity, to testify of this great salvation, and to use all appropriate efforts to lead others, especially preachers of the word, into the enjoyment of this grace.

So far as our observation goes, we believe that in many of our modern Churches the laity are, in respect

to this experience, like Aquila and Priscilla, often in advance of their cultured and eloquent ministers.

Says Bengel: "He who knows Jesus Christ can teach those powerful in the Scripture; and the latter are readily taught by the former."

"Shall we the Spirit's course restrain
Or quench the heavenly fire?
Let God his messengers ordain,
And whom he will inspire.
Blow as he list, the Spirit's choice
Of instruments we bless;
We will, if Christ be preached, rejoice,
And wish the word success."

CHAPTER XIX.

JASON AND THE SIRENS.—VICTORY IN TEMPTATION.

IT is a great mistake to suppose that there is any state of grace this side of glory which puts an individual where he is entirely exempt from temptation. So long as the soul is in probation it will be tested by solicitations to sin. But there is a state in which we may, with St. Paul, always triumph. There are two different ways of resisting temptation, one of which is sometimes successful, and the other is always infallible.

The first method is by the direct antagonism of sin through the exercise of the will-power. If this power is strong, victory ensues; but if it be weak, defeat follows. The other method is in the indirect resistance of temptation by the complete renovation of our own desires and pleasures. For the chief power of temptation lies in our own hearts, in our appetency for sinful delights. The extinction of that appetency breaks the power of every solicitation to moral evil. But since we are created with the desire for happiness imbedded in our very natures, the downward gravitation of our souls towards sinful pleasures can be overcome only by bringing heaven so near by faith as to cause a superior upward gravitation, by what Dr. Chalmers vigorously styles "the expulsive power of a new affection." Hence, the love of God fully shed abroad in the heart by the Holy Spirit, the Sanctifier, works a thorough revolution in our delights. Spiritual joys have now become far more appetizing than earthly delights.

"Temptations lose their power,
When Thou art nigh."

The period of Christian life before this new taste for spiritual joys has become completely dominant and controlling is the period of the greatest peril. It was before a relish for the manna had become ineradicably fixed in the Israelites that they "fell a-lusting" for the flesh pots of Egypt, and visions of "leeks, and onions, and garlic," made their mouths water from intense longing. During the critical period in which Jehovah was attempting the transformation of this servile gang of brick-makers into a nation of free men, they fell before the power of their uneradicated Egyptian appetites. Let every unsanctified Christian remember that these things are written as an ensample of the shipwreck to which he is especially exposed. In the perilous hour of trial his will-power may bow like a reed before the impetuous torrents of fleshly desires, and he become a castaway. The only safety is in the opening of a new fountain of joys within the heart, so sweet, so full and so lasting as to extinguish utterly all base delights. Let me illustrate. In the days of our boyhood, when a barrel of cider in the cellar of the farmer was deemed a necessary of life, one of our neighbours complained that, in consequence of the bibulous propensity of some one in his house, he could keep no cider in his cellar. A friend well versed in human nature suggested Franklin's remedy as a sure cure of the evil. The complaining farmer was told that his cider would remain untouched if he would place a barrel of wine beside it. Here see an unfailing prescription for the soul prone toward the shallow, green-scummed pools of sensual gratification. Let him by faith place nearer to his heart the wine of God, the joy of the Holy Spirit,

the Comforter, having tasted which, he will never thirst again for worldly pleasures.

A classical illustration of the two ways of resisting temptation is found among the beautiful myths that cloud the dawn of Grecian history. In the wanderings of Ulysses after the taking of Troy, the wind drove his ship near to the island of the Sirens, somewhere near the west coast of Italy. These enchantresses were fabled to have the power of charming by their songs any one who heard them, so that he died in an ecstasy of delight. When the ship of Ulysses approached these deadly charmers, sitting on the lovely beach endeavouring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a rope tied himself to the mast, until he was so far off that he could no longer hear their song. By this painful process they escaped.

But when the Argonauts, in pursuit of the golden fleece, passed by the Sirens singing with entrancing sweetness, Jason, instead of binding himself to the mast and stuffing the ears of his men with wax, commanded Orpheus, who was on board the ship, to strike his lyre. His song so surpassed in sweetness that of the charmers, that their music seemed harsh discord. The Sirens, seeing them sail by unmoved, threw themselves into the sea and were metamorphosed into rocks. They had been conquered with their own weapons. Melody had surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy. The joy of the Holy Ghost in the heart must surpass all the pleasures of sense. When all heaven is warbling in the believer's ear, the whispers of the tempter grate upon the purified sensibilities as saw-filing rasps the nerves.

"The joy of the Lord is your strength" to resist sin as well as to endure toil. Fulness of joy is the Christian's impervious shield. Christ has such a shield for every believer. "Ask and receive, that your joy may be full." Some people, by affecting contempt for joy, proclaim themselves wiser than the Master. The truth is that no soul is entrenched in its bomb-proof till it is filled with God, with love, with joy. For these three are a trinity in unity. Every soul having the fulness of God has the fulness of joy; not always the gladness of realization, ecstatic and rapturous, but "the joy of faith"—a high serene tranquility often bursting out into exultation because of the gladsome emotions actually realized. The kingdom of God is not fully set up in the soul till the joy of the Holy Ghost crowns both righteousness, or justification, and peace. "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost" (Rom. xiv. 17). Hence, every young convert should be urged to advance immediately and rapidly beyond the point of irksomeness of service, into the region of unutterable gladness in Jesus. This is the region of perfect consecration, full trust, entire sanctification, and the fulness of the Spirit abiding within the soul. The question why so many converts backslide is here answered. Their joy is evanescent. "Anon they receive the word with joy." They flourish so long as their short-lived, superficial joy continues, and then they wither away. The remedy is found in the abiding Comforter promised by Jesus, and appropriated by a distinctive faith after justification. The rock was not smitten until Egypt was left behind. Gladness in Jesus has an important place in the economy of salvation. It conserves fidelity and conquers Satan. The Orphean

lyre is a better safe-guard than the Ulyssean wax. Lashing one's self to the mast may be heroic, but it is not the highest style of heroism. Jason acted a braver and a wiser part than Ulysses. To be sure, it is better to incapacitate one's self for sin than to be cast into hell "having two hands and two feet." But it is still better to present the whole body a living sacrifice, and, with all our faculties unimpaired and free, to love the Lord with all the strength.

In conclusion, while we urge all to a joyful experience, we caution all against seeking joy instead of Jesus, the Joy-Giver.

"Thee let me drink, and thirst no more
For drops of finite happiness!
Spring up, O Well, in heavenly power,
In streams of pure perennial peace;
In joy which none can take away,
In life which shall forever stay."

CHAPTER XX.

PROFESSION AND CONFESSION.

THERE is in the Christian Church a strong aversion to a profession of entire sanctification. It is easy to ascribe this to the depravity still lingering in Christian hearts, to prejudice, or to a misapprehension of the subject. All of those things aggravate the evil, but they are not an exhaustive statement of the causes. From the whole tenor of the Scriptures, Christians derive the impression that there are only two things to be confessed —our sins and our Saviour.

Jesus is to be confessed by the penitent seeker as a *needed* Saviour. Jesus is to be confessed as a *pardoning* Saviour. This is deemed a vital point. Every skilful pastor urges on the convert this confession by baptism and the Lord's Supper, and by a constant declaration by the tongue of Christ's forgiving grace. Jesus, as a *complete* Saviour, able to save to the uttermost from fear and doubt and indwelling sin, is to be confessed to his honour, to the praise of the Holy Ghost, the efficient Agent, and to the glory of the Father. Christ should be the direct object of our confessions, and not self as justified, nor self as cleansed, nor self as filled with the Holy Ghost. St. Paul, to be sure, does seem to put self first in his confession of perfected holiness, but he puts self first as nailed to the cross, and then he magnifies Christ, the inward, living and almighty Saviour. "I am crucified with Christ; it is no longer I that live, but Christ liveth in me." There is needless offence given when we *profess*

sanctification instead of humbly *confessing* Christ, "made unto us sanctification."

If our peace is as the Amazon, deep, broad, and continuous in its flow, it is a great mistake to isolate it from its source, and in our testimony to eclipse Christ, by thrusting our emotions between the hearers and "the light of the world." Thus did not St. Paul, who, though caught up into Paradise and hearing heavenly things unlawful (impossible) to utter, never forgot to say of Jesus, "He is our peace," He is "the Lord of peace."

The separation of the gift from the Giver, and the exaltation of the gift of purity while leaving the Purifier in the shade, is the fruitful cause of much of the distaste for professions of holiness among good people. Moreover, there is lurking in the words "profess" and "profession" a meaning of pretence, which is not found in the word "confess" and "confession." It is unfortunate, that the words "profess" and "profession," as relating to our acknowledgment of Christ, were not in the New Testament translated "confess" and "confession," since there is but one set of words in the original Greek.

To the confession of Christ there can be none but captious objections: Christ needed, Christ found, Christ saving from sin "unto the uttermost," Christ dwelling within, Christ keeping from falling, Christ the bread of life—not a crust, but the "whole loaf," as Rutherford confesses—Christ the well of water in the heart, and Christ a perfectly satisfying portion. But why confess Christ a perfect Saviour. For the same reason that he is to be confessed at all. If he is enthroned within and reigns after all his foes are expelled, let him have the laurels of a conqueror wreathing his brow. This is

especially obligatory, since the devil has loudly professed that he has so intrenched himself in the human soul that he is inexpugnable till death's power is added to that of the Son of God. Why not let people find out by our lives instead of our lips that Christ is made unto us sanctification? Why not by the same method let the world discover your apprehension of the forgiving Christ? The answer in both cases is, that Christ himself has appointed the instrument by which he shall be confessed, namely, the mouth, while the life confirms what the lips utter. In this use of the mouth lies the test of our loyalty. The more we find in Christ, the higher this test becomes. There is a philosophy of confession which Jesus did not see fit to develop. He grounded this requirement on his own authority, and not on our discovery of his reasons. Nevertheless, he had reasons which constitute the philosophy of confession.

His Messiahship, his kingship, must be acknowledged. This can no more be done by an upright life than such a life in time of rebellion can evince loyalty to the reigning monarch with no act or word indicative of such loyalty. Jesus was not satisfied with men's good and beautiful lives. He was everywhere propounding the question: "What think ye of Christ? Who do men say that I, the Son of Man, am?" He went about seeking recognition, hungering to be acknowledged in his true character and claims. "If any man confess me before men, him will I confess before my Father."

To the unbelieving world He is dead and buried, and, like Cesar, rules the world only through history, through the train of influences originated by Him, and through the words left behind Him, and not by His personal presence. Yet He promised to be present with be-

lievers: "Lo, I am with you alway,"—and not only to be present with us, but also to manifest Himself unto us. This prophecy is false, if there are no witnesses of this spiritual manifestation, no attestation of the incoming of the personal Christ into consciousness, addressing Himself to our spiritual perception. A good outward life cannot convince the world of this fact. Morality can be exemplified on the plane of nature. Thousands are outwardly as pure as Christians while utterly ignoring Christ's claims. But has the risen Jesus made Himself known to any soul by infallible proofs? Bring him to the witness stand. He has important testimony: Let Him open his lips and give to the world proof that its Saviour is invisibly yet gloriously present, that He gives victory over sin, that He is the soul's sanctification, peace, and joy. "The inner life," says Lacordaire, "is the whole man, and forms all the worth of man. Happily, and thanks to God, there are orifices through which our inner life constantly escapes, and the soul, like the blood, hath its pores. The mouth is the chief and foremost of these channels which lead the soul out of its invisible sanctuary; it is by speech that man communicates the secret converse which is his real life." Can any one testify of an indwelling Christ manifesting Himself in the soul's inner life as the purifier of silver? Let him speak and confound an infidel world while he confirms the promise of Christ to make his abode with those who love Him. Let him speak, for there are thousands groaning over the dross discovered within, who are longing to find one able to refine them instantaneously in the consuming fire of His love, without the slow fire of adversity here, or of purgatory hereafter. Let him, by his testimony, make known to an unbelieving Church

"the exceeding greatness of Christ's power to us-ward who believe." If the great Physician has thoroughly healed any soul, let him stand forth so that a world full of paralytics may see him, and be induced to apply to Him, and be made "every whit whole."

Therefore all the motives of gratitude to Jesus, and of benefaction to men, conspire to impel advanced believers to seize a speaking-trumpet, mount the house-top, and proclaim to a blind world the greatness of its Redeemer, and to a despairing Church the perfectness of her Saviour, who has demonstrated in their consciousness that He "is able also to save them to the uttermost that come unto God by Him." So long as Jesus, the adorable Son of God, is the object of our confession, we cannot be excessive, for He is the object of eternal confession in heaven. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"Jesus is God! If on the earth
This blessed faith decays,
More tender must our love become
More plentiful our praise.
We are not angels, but we may
Down in earth's corners kneel,
And multiply sweet acts of love,
And murmur what we feel."

—*Faber.*

CHAPTER XXI.

CHRIST OUR SENTINEL.

"DON'T you know that a hat full of wind would have sent you straight to the bottom? said the captain of a war-vessel to an old slave, who had ventured from Charleston, in a leaky skiff, risking life for liberty. "De good Lord habn't brought dis chile so far toward freedom to send him to de bottom ob de sea, nohow," said the sable believer in special providences, as he stepped from his sinking boat to the deck of the blockading ship, amid the cheers of the patriotic marines. He had faith in the keeping power of God. Deliverances past laid stronger foundations for faith in deliverances to come. This principle underlies St. Paul's faith when he exclaims, "I know whom I have trusted, and am persuaded that he is able to keep my deposit for that day." * Past ventures of his soul upon the keeping power of his omnipotent Saviour had intensified his trust in him for still greater things, all along the future, up to the very descent of the Judge of the quick and the dead. The philosophic assumption on which this faith rests is that like causes always produce like effects. Confidence in the stability of the physical world keeps us from fear as we dash through the sky at break-neck speed on this planet which we call earth, and which is bowling along its orbit with perilous velocity. This faith in nature, or rather in Him who presides over nature, is not only the charm

* Dean Alford's version.

which allays our fears of future ill, but it is the spring of all our activity and the secret of all our success in attaining material good.

When will Christians learn that "the God of all grace" affords in his recorded promises just as stable a ground of trust as the God of nature? Yea, more stable, inasmuch as physical laws, in the case of miracles, have been occasionally suspended for the attainment of spiritual ends. Thus God shows that the kingdom of grace is superior to the kingdom of nature. The laws of the former were never, and never will be, suspended to attain the inferior ends of the latter. Here is the basis for even a firmer assurance of the immutability of the God of revelation.

Many a weak believer loses sight of this great fact, and is deaf to the jubilant song of those who stand on Christ, the solid Rock, ever singing,

> "How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent word.

Hence the doubter goes about in sadness, expressing his fears about the sufficiency of Christ to keep him amid future temptations, though he would blush at the very thought of questioning the permanency of nature's provisions for his future physical support in the sunlight, air, water, and annual wheat harvests.

When Lowell, the city of spindles, was projected, and the immense water-power of the Merrimac was about to be harnessed to the machinery of numerous mills, one thought permanently lodged in the minds of the people would for ever have blocked the wheels of that grand enterprise, and left the site of Lowell a desert, as it was when the Pilgrims stepped upon Plymouth Rock. No money would have been subscribed to the corporations, no

house-lots would have been bought, no factories would have been reared, no dam would have been built, if there had been in the public mind a *serious doubt* of the permanency of the water-power. This would have paralyzed the gigantic scheme, and the power of the river would have continued to run to waste, as it had done for untold ages. But the people had unquestioning faith in the sun, that he would daily evaporate the waters of the ocean; in the winds, that they would move the clouds to the hills of New Hampshire; in the rains, that they would fill up the mountain springs, in the brooks, that they would constantly replenish the river; and in the Merrimac, that it would from age to age, to the "last syllable of recorded time," roll downward to the Atlantic. So faith built Lowell, and made many a fortune. Widespread doubt would unmake that beautiful hive of human industry, unhinge all its enterprises, and cause the grass to grow in its busiest streets. Thus Christians become rich toward God, and make everlasting fortunes, when they exercise the same faith in Jesus Christ, the Author of Nature, who upholdeth all things by the word of His power, as they habitually and unconsciously exercise in the stability of the forces of nature. It is the lack of this faith in Jesus Christ that makes so many Church members hesitate in action, timid in conflict, weak for burden-bearing, doleful in view of the future, and spiritual paupers all their days. Their hold upon Christ is less than that of the nerveless grasp of infancy itself. Hence they are not kept, for the divine safe-guard of the saints is that they "are kept by the power of God through faith." Human and divine agencies coalesce in keeping the soul. It is ours to trust in Jesus; it is His to keep us by His power. For this very purpose his representa-

tive and successor, "another Comforter," is sent to abide in the heart of the believer. A definite act of all-surrendering faith admits him; a continuous attitude of submissive trust retains Him. In the constancy of His presence and power, girding the soul with "might in the inner man, there is no caprice. The Mississippi will sooner cease to flow into the Gulf of Mexico, and roll northwards to the Arctic Sea, than the Holy Spirit vacate the trusting and obedient heart. Reader, sit down with your Concordance, and trace through the writings of John and Paul the words "abide," "dwell," and "remain," as they are used in connection with the Holy Spirit in the soul of the believer. You will be both surprised and strengthened by this research. Then go and give a Bible-reading on the abiding Comforter to some Christian of wavering faith, and cheer him by unfolding the many and exceedingly precious promises which Jesus has left on record relating to the amplitude and completeness of His provisions for the conservation of our spiritual life. If your old doubts should ever recur—God forbid!—give yourself and your doubting friend another Bible-reading on the word "able," in the New Testament, as it is related to power over sin and power to do effectual service for the Lord Jesus. Acquaintance with the promises fertilizes the heart and prepares it for the upspringing of faith.

When the Rev. George Muller, of the Bristol Orphanage, was recently asked why the average Christian had so little faith in Christ, he promptly replied: "Because he is so little acquainted with Him." Heart-ignorance of Christ begets heart-distrust, and this, in turn, begets spiritual weakness, over which Satan easily triumphs. The cure is found in Bengel's motto:—

"Apply thyself wholly to the Word;
Apply the Word wholly to thyself."

Then, when "the exceeding greatness of his power to us-ward who believe" is laid open to your wondering eyes, and experienced by your exulting heart, you will sing with Frederick William Faber:—

"O little heart of mine! shall pain
Or sorrow make thee moan,
When all this Christ is all for thee,
A Saviour all thine own?"

We cannot leave you, dear reader, without warning you against a mistake which is so common as to be almost universal. It is that you are to be kept from yielding to sin by your strong resolutions, fixing your will as a flint against that temptation. This seems to be very reasonable. All the moral philosophies will approve your course, for this is their favourite method of conquering sin. All who know nothing of divine grace and the gift of the Holy Spirit teach salvation by good resolutions. Many have trusted this keeping power, and have made a wretched failure. The gospel scheme of keeping men from sinning is so peculiar that it never was conceived or dreamed of by mere human reformers. It is to commit the keeping of your soul wholly to another, even Christ. The attitude of the watchful soul is to be that of Peter's eyes when he first stepped from the ship upon the waters of the sea—LOOKING UNTO JESUS. Philosophy says, "Eye well your deadly foes;" the Gospel says, "Eye Jesus only." Philosophy says, "Dispose of your enemies first, and look to Jesus afterward;" the Gospel says, "Look to Jesus first and last, and He will dispose of your foes." Weakness, not strength, comes from a constant survey of the hosts in battle

array against you. Power comes into the palsied arm when the eye turns wholly toward the Angel of Jehovah, who encampeth around about the believer. Philosophy says, "Grow strong by a downright grapple with the threatening foeman;" but the Gospel of the Old Testament, as well as that of the New, says, "THEY THAT WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH."

The power of Jesus to keep from sin is fitly illustrated by the superintending Providence which guided and protected Noah in the ark. Did you ever notice, in the minute description of that ship, which was built to make a voyage from the old world to the new, bearing the seeds of all precious things with which the new world was to be sown, there is no mention of the rudder? Our modern ship carpenters would laugh at the idea of launching a rudderless ship, just as unbelief sneers at committing one's ways unto the Lord instead of a so-called manly, self-reliant self-guidance. A good type of the fully trusting Christian is good old Noah, sitting serene and unconcerned in his ark, as it floats over the drowned world, confiding in the skill of his invisible Pilot to keep his craft from the rocks, and to land it in safety on some appropriate spot.

How could a man who had been "moved with fear" to build his ark, sail in it, month after month, with no chart, nor compass, nor rudder, and be kept from distressing fears on that long and perilous voyage? There is but one answer—his perfect trust in Him who had commanded the building of the ark. During this voyage of one hundred and fifty days the faith of Noah was more severely tested than it was during the one hundred and twenty years in which the ark was being prepared. It requires a higher style of faith to be passively borne

along under the guidance of our heavenly Father than it does to be active in fulfilling the divine command Obedience is the soil out of which such faith grows. If Noah had not obeyed Jehovah in building the ark and embarking in it, he could not have trusted Him so unwaveringly.

The Christian's ark is already prepared. All he is required to do is to put all on board, and to keep himself there. If he should be so unwise as to extemporize a rudder, he has no chart by which to lay his course, for each individual life is mapped out only in the mind of the great Pilot. We are as ignorant of our individual future as was Noah ignorant of his course and destination when he climbed up the side of the ark and the Lord shut him in. If Noah had unwisely taken the guiding of the ark into his own hands he would probably have wrecked it and lost its inestimable cargo. Thus thousands, in their distrust of God, lay their own hand upon the helm, and ship a crew of fears to torment them in their whole voyage, and run their vessel upon some uncharted reef, and lose all at last, or save themselves with great difficulty, when, through "the rest of faith," they might have had a joyful voyage and an abundant entrance into the haven of eternal life. How many, through unbelief, miss the power of Christ to keep them, and the ineffable peace which it brings.

> "If our love were but more simple,
> We should take Him at His word;
> And our lives would be all sunshine,
> In the sweetness of our Lord."

The very simplicity of the keeping which Christ exerts over all who "know the exceeding greatness of His power to us-ward who believe" renders it impossible to

describe it. Blessed, indeed, are they whose grasp upon the divine promises makes their lives a perpetual twenty-third Psalm: "The Lord is my Shepherd."

Other ancient worthies as well as Noah were led into the secret of the Lord, which made their lives cheerful and victorious. How calm and unmoved was good old Elisha, when the Syrian horses and chariots and a great host of soldiers came thundering and tramping about the little city of Dothan, where the prophet was. They had come expressly to capture him, because God enabled him to tell the king of Israel the words which the Syrian monarch whispered in his bed-chamber. Why was he calm and unterrified? He did not look at this noisy army of Syria investing the walls of Dothan. He had an eye which saw a mightier army filling all the mountain above them, under the command of Jehovah Himself, the celestial Captain, who appeared to Joshua before the gate of Jericho. This host and its General absorbed all his thoughts. He could look at nothing else. Not so Elisha's servant. Arising early in the morning and going forth, he sees the beleaguering army of foemen. With breathless haste and pallid cheek he rushes back into the house, exclaiming, "Alas! my master, how shall we do?"

In our mind's eye we see Elisha sitting on the side of his bed, tying on his sandals. The alarming news produces no tremor in his limbs, no change in his countenance. He coolly replies, as he completes his toilet, "Fear not; for they that be with us are more than they that be with them." But the trembling servant's fears were not allayed. He saw no such friendly army as his master was gazing intently upon. Then Elisha, in pity toward his frightened servant, kindly prayed, "Lord, I pray Thee, open his eyes that he may see." And the

Lord opened the young man's eyes, and he saw, and, behold, the mountain was full of horses and chariots of fire, round about Elisha as his body-guard. The servant trembled no more. He who keepeth Israel, who doth not slumber nor sleep, is at hand to protect all who trust in Him.

Reader, you see no such celestial army forming a hollow square about you. But you may believe that more than twelve legions of angels are bivouacked about you, and God will honour your faith more than He would if you had seen these guardians with your natural eyes. "Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed."

We take from the shelves a book written by the Christian philanthropist, William Wilberforce, entitled, "The Practical View." We read again the pages we had read years ago, wondering why the writer should print in large capitals, amply spaced, six times in the course of nine pages, the words, "LOOKING UNTO JESUS!" We no longer wonder, since we have learned by experience, that this is the conquering attitude of the soul. Then sin appears most hateful, the world with its pleasures shrivels to a mote driven by the wind, the angelic mask is stripped from the face of Satan, time dwindles to a point, and eternity unrolls its ceaseless cycles. Self is then annihilated, and Christ becomes all in all. In this attitude it is easy to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, out of weakness be made strong, wax valiant in fight, and turn to flight the armies of the aliens."

The secret of so much backsliding as we find every-

where is in this, the eye, bewildered by the thousand cross-lights of worldly pleasure, *loses sight of Christ.* The keeping power of this divine vision is broken. The spell of pleasure has taken the place of the spell of the cross. The downward gravitation has taken the place of the heavenward. The soul is in imminent peril: before such, the faithful evangelist, assisted by the Holy Spirit, must hold the lamp of gospel truth so steadily that the wandering eye may see once more the lost Jesus, the only keeper of the soul.

"But," says an objector, "do not the Holy Scriptures command us to a direct hand-to-hand fight with our spiritual enemies, and to put on the whole armour for this good fight of faith? How, then, does the advice to look at Jesus only square with the Bible?" The question is a fair one, for there is an apparent difficulty here which should be removed. Our answer is that looking unto Jesus includes all the good resolutions against sin, all possible antagonisms to moral evil, and vastly more. It includes a sense of our own weakness, which drives us to the supreme source of strength. "When I am weak then am I strong." Why? Because we are led to seek an ally, even the unconquerable Captain of our salvation. And He, instead of placing us by His side to bear with Him the brunt of the battle, places Himself before us as an impervious shield, interposed between us and the deadly weapons of the foe.

Our safety and our ultimate victory are not secured by rushing rashly out from behind our covert, and slinging a few stones at the enemy on our own account, but by abiding trustfully in His shadow, assured that He is able to bring us off more than conquerors. This thought gives wonderful significance to that inspiring utterance

which rang out from His lips just as He entered into His last conflict with the powers of darkness in Gethsemane, "Be of good cheer; I have overcome the world." This supposes that His victory is the victory of all who perseveringly trust in Him, and not that there is to be in each case an independent fight, a species of David and Goliath duel, between the believer and Satan, while Jesus looks on as a mere spectator. No, no; this is not the style of the battle. Faber, the poet of the higher spiritual life more than any other in modern times, thus truthfully characterizes the soul's conflicts with temptation :—

> "I have no cares, O blessed Will!
> For all my cares are Thine;
> I live in triumph, Lord! for Thou
> Hast made Thy triumphs mine."

The good cheer which comes to us from Christ's triumph over sin, death, and hell, is something more than the inspiration of another's heroism, crowned with the laurel wreath. It is our victory as well as His, if we abide in Him. Henceforth all we need to do, when the world deploys its hostile forces upon the field of strife, for the prize of our souls, is to point this enemy to his Waterloo defeat, where the Man of Nazareth triumphantly exclaims, "I have overcome the world." When Satan assails us with his seductions to evil, he is to be boldly told that he is a conquered adversary, and that he should better refresh his memory by reading again Christ's dispatches from the battle of the wilderness. (Matt. iv. 1-11). When death arrays himself as the king of terrors, and with bony fingers grasps his javelin and shakes it at us, we point him to the vacant tomb of Jesus. For the victory of Jesus Christ over the last enemy is our

triumph. His resurrection assures ours: "I am the resurrection and the life." When Satan challenges us, we will cheerfully accept, with the hint to Apollyon that he will find our substitute, his old Conqueror, on the field. Ah! It is the power of the living Jesus to identify Himself with every believer that carries terror and defeat to our foes.

CHAPTER XXII.

HOW THE GUIDANCE OF THE SPIRIT MAY BE DISCRIMINATED.

IN this chapter we propose to discuss the guidance of the Holy Spirit, and how it may be discriminated from the suggestions of our own minds and those of the tempter. The importance of this very difficult topic cannot be overstated. When Paul asserts that "as many as are led by the Spirit of God, they are the sons of God," he excludes from sonship all who are not under this spiritual guidance. He also says: "But if ye be led of the Spirit, ye are not under the law," implying that the leadership of the Spirit is the token of our deliverance not from the law as the rule of life, but as the ground of justification, as the impulse to service, and the instrument of sanctification. Thus the guidance of the Spirit is fundamental in Christian character. Yea, it is the very pivot of eternal destiny; "For the minding of the flesh is death, but the minding of the Spirit is life and peace." "He that soweth to his flesh shall reap corruption, (spiritual death); but he that soweth to the Spirit shall reap life everlasting." Therefore in this discussion we walk in a path where a misstep may precipitate an immortal soul down the abyss of endless woe. For narrow, indeed, is the line between fanaticism and sobriety in respect to the operations of the Holy Spirit in advanced Christian experience. Thousands in stepping over that line have found it the edge of a precipice, down which they have plunged into rayless darkness. We

dare not venture upon this path without light from above. When Socrates, in his prison in Athens, on the day of his drinking the hemlock by the decree of the court, was about to begin his argument for the immortality of the soul, he said to his disciples: "Let us take hold of one another's hands, as we enter this deep and rapid river, and let us call upon the gods for help." Let us follow the example of this devout pagan by interlinking our souls in the closest Christian communion, and by invoking the aid of the Spirit in the prosecution of our inquiries respecting his own work in the human soul.

"Holy Ghost, the Infinite!
Shine upon our nature's night
With Thy blessed inward light,
Comforter Divine!

"Search for us the depths of God;
Bear us up the starry road
To the light of Thine abode,
Comforter Divine!"

1. In executing the scheme of salvation, God makes two revelations of Himself, one to the human race, and one to the individual believer in Jesus Christ. The Bible, the message to the race, discloses facts and truths of general interest, groups men into classes, and photographs their characters. Still, there are important personal facts which the Bible cannot communicate. Let me illustrate. I read that God is love. This affords hope. But I read again that He is angry with the wicked every day, and that it is a fearful thing to fall into the hands of the living God. My hope, kindled by the revelation of His love, is suddenly extinguished by the disclosure of His wrath against the wicked. For my conscience accuses me of sin. Guilt burns my soul like a live coal

of fire. In vain do I study my Bible for relief. It discloses the conditions for forgiveness, but I can rest only in the certified fact. This fact must constitute a personal revelation to me. It must be certified that I have been taken out of the class of the wicked, on whom God frowns, and that I have been classified with the righteous, on whom He smiles. This fact I cannot derive from any process of reasoning upon the general truths of the Scriptures. Inference in respect to a point so vital is not sufficient. A criminal awaiting the hour of his execution on the scaffold cannot infer his pardon from a study of the general statutes of the country. This must be specially revealed by the governor. A certificate, signed and sealed, must be put into the prisoner's hands before he can enjoy the bliss of undoubted assurance. Can the governor make such an unquestionable certificate of pardon? Can God give a perfectly satisfactory assurance of forgiven sin, excluding all grounds of doubt? Can he enter the soul with badges of divinity so unmistakeable as to distinguish his utterances from the mind's own fantasies and from the deceptions of Satan? It is probable beforehand that, if a revelation should be made, either to the race or to the individual, it would be so strongly authenticated that the candid mind would find no ground for doubt. Hence the Bible comes to man accredited by miracles, and by something still more convincing, the purity and sublimity of its disclosures. These evidences never fail to convince all honest and earnest seekers after truth. God is under no obligation to satisfy cavilers whose chief difficulty is not the insufficiency of the Christian evidences, but their own hostility to the truth itself. In like manner, we should expect that when God speaks to the individual, His intonations would be

so peculiar as to be recognized sooner or later, as clearly as when he walked in Eden and conversed with our first parents. We say that His voice would be recognized *sooner or later*, because God may make the manner of His address to our consciousness a part of our probation. His first utterances may be faint and indistinct in order to test our sincerity, awaken inquiry, and inspire earnestness and intense spiritual hunger, which his later manifestations will completely satisfy. "Then shall ye know, if ye follow on to know the Lord." At this point many have failed who have expected that the full-orbed sun would instantaneously arise, without the premonitory twilight. They have thrown away the dawn because it was not the sunrise, and a cloudy sunrise because it was not a cloudless noon.

2. In addition to the antecedent probability of a final and assured disclosure of God to the persevering believers in the present life, we have proof of His ability to authenticate His presence in the soul, as illustrated by man's power to communicate with his fellow in a manner which leaves no doubt of its reality. The mother hungering for the love of her babe a month old bends over it with a smile. Her eager heart is gladdened by an answering smile rippling over the dimpled cheeks. She has laid a telegraphic cable, from the continent of conscious humanity, to this little island, and the first message flashed under the sea is love. Shall a mother more certainly unveil her heart to her babe than God to the soul born from above? Must uncertainty shroud the manifestation of the Creator to the creature, while certainty attends the revelation of that creature to his fellow? Is there greater liability that God will be so mixed up with our fancies as that they will be mistaken for His utter-

ances, than there is that your personality will be so confounded with my thoughts and feelings that I will imagine that they are your communications? Can you unmistakeably enter my consciousness with a key of a spoken ward, so that I discriminate you from the varying states of my own mind and from the millions of articulate mortals around me, while the Holy Spirit is baffled in His attempt unerringly to impress upon my soul the word Abba, Father, the seal of my spiritual adoption? To answer these questions negatively is to put limitations upon God which not only destroy His omnipotence, but degrade Him below His creatures.

3. Christian experience, especially in its higher phases, abundantly testifies to the certitude of the inward revelations of the Comforter. The burden of this testimony, all along the Christian ages, is not that dogmatic truth is inwardly revealed, but that the facts of personal justification and entire sanctification, fundamental to complete Christian character, are disclosed to all who perfectly trust in Him who is able to save to the uttermost. Nor will the attestation of these souls, who with Moses have trodden the Mount of God, and conversed with Him face to face in spiritual communion, be invalidated in the estimation of the wise, by the fact that they have been stigmatized as fanatics, Pietists, Lollards, Mystics, Waldenses, Quakers, and Methodists. For in this series of opprobrious nicknames we find the real apostolical succession, and not in an unbroken chain of prelatical ordinations. The martyr fires, which illumined the dark ages, conserved our spiritual Christianity against councils and inquisitions. What was the heresy of Tauler, Suso, Eckhart, Madame Guyon, Luther, and Wesley, but the manifestation of Christ to the believer, through the Holy

Spirit, certifying forgiveness, renewing and sanctifying the soul. The conscious incoming of the Paraclete into the heart of John Wesley was the secret of that impulse which he communicated to Protestant Christianity throughout the world. These are his words: "Then I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine. and saved me from the law of sin and death; and I testified openly to all there what I now first felt in my heart." Toward ten o'clock a troop of friends attended him from the Moravian chapel to his brother Charles's, and sang a hymn with joy. Here we find the mainspring of those tireless and herculean labours of Wesley. preaching forty-two thousand and four hundred sermons, editing books by the hundred, and founding Christian charities which shall endure to the end of time, and missions which have already belted the world with a girdle of light. The three elements of the success of the Wesleyan movement are all found in the experience of its providential founder—the direct witness of the Spirit, an open testimony, and joyful hymns. Before dismissing Methodism from our witness-stand, we will ask her how she conserves the orthodoxy of her multitudinous Church of more than four millions in all her branches, through nearly a century and a half, without a doctrinal schism. Not by papal anathemas, but by an open Bible, interpreted in the light of a spiritual experience. These, instead of disintegrating the Church into individualism, bind it into a spiritual unity animated by freedom.

4. Having thus far argued the certitude of the Holy Spirit's communications to the believer, first, from the antecedent probability; secondly, from the power of

God; and, thirdly, from the testimony of the deepest Christian experience, we proceed, lastly, to adduce a few of the abundant scriptural proofs. It is the Spirit's office to convict of sin. If His testimony is not infallibly sure, then sin may either have no real existence, and be only the illusion of a superstitious imagination, or, if sin has a being, we have no divinely certified knowledge of that fact—a conclusion repugnant to both reason and conscience. Again, it is the work of the Spirit to lead all willing souls to Christ. When the human conditions are perfect—an entire and irreversible surrender to Him as both Saviour and Lord—if the Spirit does not, without fail, guide to Christ and lead into all saving truth, the bottom falls out of all God's promises to penitent believers in the record which he has given concerning His Son.

The supposition that there is uncertainty in the guidance of the Spirit in all matters necessary to salvation strikes at the very heart of the New Testament, and lets the very life-blood out of the Epistles of Paul and John. In that case the Gospel would be like a farm deeded to a son, with no right of way to it from any direction. If the office of the Spirit is uncertain, our Protestantism is forever in the mists of doubt, the plenary inspiration of the Scriptures is blotted out of Christian theology, and all assurance of eternal life is stricken out of human hearts. And yet all this dubiousness exists, if we are unable to distinguish the voice of God from the suggestions of our own minds and of the tempter *in questions pertaining to salvation.* Observe the frequent use of the words *know* and *knowledge* in the New Testament, God, Christ, the Comforter, and forgiveness, being the objects. Jesus, in His wonderful high-priestly address to the

Father in John xvii., declares that "This is life eternal, that they might *know* Thee, the only true God, and Jesus Christ, whom Thou hast sent." We are promised a knowledge of salvation by the remission of sins. Paul speaks in emphatic condemnation of those who are never able to come to a knowledge of the truth. He is speaking not of an intellectual grasp of the truth, but of its spiritual realization. The English reader of the Pauline Epistles fails to discover the fulness and certainty of the knowledge of spiritual realities on which the apostle insists.

In his struggle of mind and strain of style to express the Christian's privilege of full and undoubted knowledge of spiritual realities he accumulates epithets which burden his sentences as in Col. ii. 2: "That their hearts might be comforted being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of the Father, and of Christ."

He employs the compound word ἐπίγνωσις, *full knowledge*, when he wishes to be emphatic, instead of γνῶσις, *knowledge*. Bishop Ellicott and Dean Alford authorize this strengthened translation in the following passages: Eph. i. 17, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the full knowledge of Him;" Eph. iv. 13, "till we all come in the unity of the faith, and of the (full) knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" "perfect knowledge of the Son of God;" Col. iii. 10, "renewed unto perfect knowledge after the image of Him that created him;" 1 Tim. ii. 4, "who willeth all men to be saved and come to the certain knowledge of

the truth;" 2 Tim. iii. 7, "ever learning, and never yet able to come to the full knowledge of the truth." Peter uses the strengthened form in his Second Epistle i. 8, "toward the perfect knowledge of our Lord Jesus Christ."

But the most astonishing declaration of the intimate and assured knowledge of Christ which the believer may enjoy is found in John x. 14, 15, when correctly translated and punctuated: "I know My sheep and am known of Mine, as the Father knoweth Me, and I know the Father." The believer knows Christ as the Son knows the Father. The Son knows the Father by an inexpressible union with Him. The Son knows the Father as a person, for love has only a person for its object. He knows not by inference, but by intuition. Thus do we by direct spiritual perception know Christ as our adorable Saviour. As Jesus never doubts His communion with the Father, so the full-grown disciple may say of his fellowship with the Son of God,

"I know not what it is to doubt."

My reader, if your knowledge of Christ is not thus undoubting, it proves that you have not, through the fulness of the Holy Spirit, received a spiritual revelation of Him within you (Gal. i. 16). As a lamb, you may not discriminate the voice of the Good Shepherd; as a wanderer from the fold, you may be too far away to hear it; or, as a stranger, you never knew Him. For the excellency, or super-eminence, of this knowledge, Paul counted all things but loss. His "Yea, doubtless," indicates that he thought that he had made a good bargain.

"Other knowledge I disdain;
'Tis all but vanity;
Christ, the Lamb of God, was slain,
He tasted death for me."

Now, in every perfect cognition, or act of knowing, there is a separation of the object from all its surroundings. This is expressed in the very derivation of the word *discern*, from the Latin *dis*, *apart*, and *cernere*, to *see*. Therefore when we savingly *know* God we discriminate Him from our own thoughts and feelings and from all other objects of knowledge.

We come now to that topic in our theme in which its chief interest centers. *How* may the movements of the Holy Spirit be discriminated from the suggestions of our own minds or of the tempter? On this point many an acute sceptic has puzzled many an untaught believer. "How do you know that all this experience of God in your soul of which you testify is not illusory, the play of your own emotions, or, as the philosophers say, subjective, having its origin within the thinking subject, and having no objective or external cause?" The inability of the Christian to answer this question by explaining the *how*, or manner, of this knowledge of Christ, has often sorely distressed him, and afforded a seeming triumph to the infidel. Both the distress and the triumph are without sufficient grounds. Knowledge is of two kinds, historical and philosophical—the knowing that a thing *is* and the knowing *how that* a thing is. By far the most important part of our knowledge is historical; we know the facts and nothing more. We can give no reason for the fact of our personal existence and identity. We cannot tell how we apprehend the existence of time and space, cause and effect, right and wrong. We cannot tell why a rose is beautiful, and Niagara sublime. We cannot give the *why* or *wherefore* of the axioms of mathematics, as that two quantities equal to a third are equal to each other. All these cognitions are intuitions

of our reason, of which we can give no other account than that they exist, and we know them. They cannot be taken in pieces and explained in their component parts because they are simple and primordial ideas. They lie at the bottom of all our other knowledge. They are the original capital with which our Creator has endowed our reasoning faculties and set them up in business. These truths are called intuitive, from the Latin verb *intueri, to look straight at.* There are not only intuitions of the reason, but also those of the five senses. These we call perceptions. We see the clouds above and the landscape beneath, but we can give no explanation of the mode of our seeing. A cunning lawyer, in cross-examining a witness respecting some fact to which he had testified as having occurred under his own observation, being seen and heard, asked, "How do you know that you know this fact?" The witness replied, "I cannot tell how I know, while I am sure that I know." The lawyer turning to the court, called attention to this admission of the witness. The judge immediately replied, "This court requires witnesses to tell *what* they know, but not *how* they know that they know."

There is a class of people who have not only the intuitions of the reason and of the senses, but spiritual perceptions also. These are they whose spiritual senses have been quickened into activity by the Holy Spirit. Paul, in strict accordance with the best modern psychology, describes man as a trichotomy, or threefold compound, having a body, an animal soul, and a spirit, like a dome crowning this splendid temple of God on the earth. In the unregenerate this dome is thickly curtained, so that no light enters, and spiritual perception is impossible. Faith in Christ removes the curtain;

God's Spirit instantly lights up the dome, and there is the entrancing gladness of spiritual vision. Jesus Christ stands forth, the One altogether lovely, the soul's personal Saviour. How this revelation is made the soul knows not. A new class of intuitions has been suddenly unfolded before the astonished gaze of the consciousness. Scenes of spiritual beauty, the creations of divinity, stud the canvas, but how the soul sees them or discriminates them from its own inventions it cannot tell. When the sun arises, he brings his own light with him. We do not light a candle to see the king of day come forth from his chamber, nor are we in doubt whether it is the sun, or a light in the window of some early rising neighbour. Some facts are self-evidenced.

When God, the Holy Spirit, enters the human soul, His temple on earth, it knows it. We need not light the flickering lamp of philosophy to show the King of Glory to His throne within. We are in no danger of confounding His sublime utterances with our groveling thoughts. Who is so foolish as to suppose that a company of stone-masons built up Niagara Falls, or reared the arch of the Milky Way? God's works bear His unmistakeable impress, whether they are wrought in matter or in spirit. They need no label to inform us that they are the products of almighty power. Their divine authorship is recognised at the first glance. Christians have needlessly suffered from the mistake that they must construct a philosophy of all the facts of Christian experience, and that a failure in this regard argues some weakness in the Christian system. The demand for such an account of the manner of spiritual phenomena should be just as strenuously resisted as it is in the case of the intuitions of the reason and of the senses. To our Mental Philo-

sophies we should add this third class of intuitions, which are attested by all persons who have experienced the incoming of the Paraclete, either as the witness of their adoption, or as their abiding Sanctifier. We recognise His inward presence and activities, and in our more exalted experiences we discriminate between these and the operations of our own minds; but *how* we do this is an enquiry as impertinent in respect to the spiritual as it is in respect to the natural intuitions.

God has endowed us with the capacity to grasp all needful historical knowledge. *Philosophical* knowledge may be dispensed with till we can construct it. It is enough to know the fact that bread nourishes. We shall do very well with this knowledge, a plenty of bread, and a good appetite, though we may be ignorant of the philosophy of bread-making and of the physiology of nutrition.

Let us see how it is in other departments of our knowledge. Can we discriminate between concepts of the memory and those of the imagination? If we cannot, there is an end to all testimony in courts, to all writing of history, to all truth-telling. We should all be afloat on a sea of doubt unless we had this power to distinguish between fact and fiction, as presented to our minds by the representative faculty. But how do we thus discriminate? Who can tell? Every sane intellect discriminates, but none has ventured to explain the process. In the same way we distinguish between a perception and a conception. We see the waters leaping down Niagara's cataract. We return to our room, close the window blinds, and in the darkness, with closed eyes, the mind's eye sees another waterfall, rivalling Niagara, and resembling it in all particulars. Can we tell the difference between the cataract out of doors and that

which is in our mind? Yes, we can tell it to ourselves, but to none other. We can give no philosophy of this matter. Yet we are not thrown into doubt and distrust of the veracity of our faculties because we cannot draw a line which everybody can see between the objective and the subjective, between a perception and a conception. In the *we* those are not included who are wandering in the fog of extreme German idealism.

If the Spirit-illumined soul is endowed with spiritual intuitions we should expect these to stand the tests of natural intuitions. Intuitive ideas, according to Sir W. Hamilton, are necessary, self-evident, universal, and incomprehensible. Christians filled with the Spirit attest that their knowledge of Christ, as a personal, loving Saviour, has these four characteristics. We ought not to be surprised that the spiritual intuitions have hitherto attracted so little scientific study when we learn that the whole subject of primary truths is with philosophers a gold mine only just opened. No shaft has yet been sent down to the bottom. The number of intuitive ideas, their relation to one another and to science, have not been determined with any degree of accuracy, though there is an increasing tendency to recognize and classify these primordial elements of knowledge. One very important distinction has been established, which relieves the subject of a difficulty at the very threshold, the distinction between comprehension and apprehension. We cannot comprehend the infinite and the absolute, but we can apprehend them. We cannot comprehend God the Holy Spirit, but, when we fulfil the required conditions, we do assuredly apprehend the Paraclete dwelling within. This accords with the discrimination between *that* and *how that*—knowledge historical or experimental, and

knowledge philosophical. The command given by the Spirit to Peter on the housetop at Joppa beautifully illustrates this distinction: "And the Spirit bade me go with them, nothing doubting." The Greek for "doubting" signifies separating, analyzing, discriminating—that process of mental action necessary to a perfect comprehension of the matter. Peter, having apprehended the will of the Spirit, is forbidden to sit down and philosophize and sharply define, to the satisfaction of all inquirers, the boundary between the Spirit's command and his own thoughts. If he had waited till he fully comprehended what he undoubtedly apprehended, Peter would never have reached the head-quarters of Cornelius and opened the kingdom of Christ to the Gentile world. Thank God that he was a man of sound common sense, and not a Hegelian philosopher!

He is strong who grounds himself in intuitive truths. This made the shepherd boy, George Fox, the founder of the Society of Friends, irresistible in his conflicts with the university graduates two hundred years ago. Says Bancroft "They trembled and scud as he drew near; so that it was a dreadful thing to them when it was told them, 'The man in leathern breeches is come!'" It was intuitive truth that made Theodore Parker strong as a moral reformer. His failure to build on the whole range of those truths made his "Absolute Religion" a manifest failure, as is shown by the providential man who has come to prove him, Joseph Cook.

We have only a few hints to give respecting the suggestions of the tempter and their discrimination from our own thoughts. Wicked men do not make this discrimination, so closely do their own feelings and activities resemble those of the great adversary. Hence young

converts often testify that they were not conscious of the existence of the devil till they were regenerated. Into the muddy stream of human depravity Satan plunges, and, concealed from consciousness, floats through the sinful soul unseen, because he is of the very hue of the stream. But let that river become clarified, and the tempter can then no longer enter the soul in disguise. To the holy soul he comes in his own proper character, and is quickly recognized as an objective power attempting to intrude into an element wholly unlike himself. Thus a man entirely sanctified may have severe outward conflicts with Satan, but he has the advantage of knowing his foe, and his outwardness, if, "by reason of use, [habit,] he has his senses [spiritual perceptions] exercised to discern [discriminate between] both good and evil."

With respect to the daily guidance of the soul irreversibly self-surrendered to God, we believe that the Holy Spirit animates and informs the whole man, using his common sense, his stores of knowledge, his reason, judgment, spiritual aspiration and aptitude, deference to the advice of holy people, providential events, and the Holy Scriptures in determining any particular question of duty. In many instances he need not discriminate the Spirit's voice from his own reflections, for the Spirit may have gone down into the mysterious depths, and originated that train of thought which will unerringly conduct him to the desired conclusion. This remark applies only to daily guidance, and not to the direct witness of the Spirit to our adoption and entire sanctification.* Cases of marked and persistent impressions made by the Spirit, impelling to a certain act or restraining from it, do occur. But these are exceptional to the general law

* See Rom. viii. 15, 16; Gal. iv. 6; 1 Cor. ii. 12; 1 John ii. 27.

of the Spirit, and they may be known generally by their peculiarity and persistence. Our advice respecting them is like that of Dr. Samuel Johnson respecting dreams: "Do not wholly reject them, for they may be true; do not fully believe them, for they may be false." Do not wait for a special impression to make personal effort to save a soul; but rather say with Dr. Chalmers, when a human being is within your reach, "Here is an immortal soul whose eternal destiny I may influence. Let me stir up all my powers to make the most of this great opportunity." A favourite method of determining divine direction, with minds not the best informed, is a species of Bible sortilege. At the random opening of the book the first verse that meets the eye is regarded as decisive of the question. For instance, a Methodist preacher in his perplexity about "the five points," arising from his Calvinian education, kneeled down, opened his Bible, appealing to God to direct his eyes, and read, "This persuasion cometh not of Him who calleth you." This lottery ticket drawn out of the sacred oracles afforded the distressed Arminian more comfort than it probably does to my Calvinistic reader. A much safer way would be to "search the scriptures," and not treat them in this lazy and presumptuous manner.

But the question still recurs, "Can we expect divine guidance so perfect as to be kept from mistakes in our daily lives?" Not from what men call mistakes. These may not be mistakes in the plan of God, but stepping-stones to some higher good, like Paul's prayer for the removal of the thorn. "All things work together for good to them that love God," and just in proportion to the degree of this love. If this precious promise does not include our innocent misjudgments, overruled by a

benignant Providence for his greater glory and our higher well-being, it is only a mockery of our wants, for our lives are full of errors.

"The mistakes of my life have been many."

Sin is always a sad mistake. Its primary meaning in the Greek is *missing the mark*. Beyond this we cannot say that any particular act is a mistake when measured by that higher standard, the glory of God, or good in the long run, under the moral government of Him "whose eyes run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him" (2 Chron. xvi. 9). If we are wholly consecrated to God, and unwaveringly trusting him, exercising to the utmost the gift of common sense, we may without presumption say of our lives, as a whole, that we are under the guidance of the Holy Spirit. He enters into our whole being. In minor questions, not relating to our personal salvation, he may not distinguish himself from our thoughts, feelings and volitions, because he originates and animates them. As there are two theories of inspiration, so there are two theories of spiritual guidance. The verbal inspirationist would have every word of the Bible injected into the writer's mind, distinguishable from his own thoughts. The plenary inspirationist teaches that the whole man is inspired and exalted by the divine afflatus, his scholastic culture, the treasures of his memory—as Paul's knowledge of the Greek poets—his logic and style, all being used by the Holy Spirit. Some may desire a guidance corresponding to verbal inspiration, eager to see the very footsteps of God within; but others are content with what we may style a plenary guidance, the assurance of the fullness of the indwelling Spirit diffused through all

our being, but in thought generally not distinguishable from ourselves. We teach that *God has an ideal of every man's life. This involves two things, His highest glory and our highest happiness.* It is the office of the Spirit to lead the child through this plan from the cradle to the grave. If we always follow our divine Guide, we shall invariably attain these two ends. History gives us but one such life, the life that was cradled in the manger. All others at some point have marred the divine ideal by deserting the heavenly Leader, and following their own will. So we have all failed to fill out God's programme, which involved our highest possibilities of usefulness and enjoyment. We are all doing our second best. We mean Christians, who walk in the light and realize that the blood of Jesus Christ cleanseth from all sin, "actual and original," as says Bengel. The great difficulty in the matter of the Spirit's guidance is not in discriminating his movements in all the details of life, but in our total and irreversible abandonment of self, and enthronement of Christ within. When this has been done once for all, details adjust themselves without special impressions. Waiting for these before putting forth Christian activities has blighted many lives. Said a Quaker preacher, in answer to John Wesley's question, "Will you preach in your meeting to-day?" "Yes, if the Spirit moves." "But," replied Mr. Wesley, "I shall preach that the Spirit may move." He needed but one impulse to service, and that lasted all his life. In respect to the Spirit's call to preach, the capital mistake is in preaching under the woe, and not under the Anointing. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel." The Church has less to fear from Huxley and the materialists than from

preachers crammed with rhetoric, but destitute of the Anointing that abideth and teacheth.

We conclude our discussion by laying down the four following negative limitations to the revelations of the Holy Spirit in the human soul.

1. They must not be repugnant to the divine endowment of reason. Whether or not Cousin's doctrine be true, that reason is impersonal, and hence the same in man, archangel, and God, it is evident that it is a gift of the Creator, and can never clash with His other gift, the Comforter. We must ever hold fast to the declaration that faith in Jesus Christ is the highest dictate of reason. There may be a conflict between faith and the erroneous deductions of reason, but there never can be hostility between intuitive truth in the domain of the intellect and intuitive truth in the realm of the spiritual nature illumined by the Spirit divine. The spiritual intuitions may be far above the merely intellectual, but they can never contradict them.

2. The Spirit's inward utterances are never contrary to His declarations in the Holy Scriptures. This is too obvious to require proof. If any so-called spiritual guidance is repugnant to the plain teachings of God's Word as interpreted by that universal agreement styled the analogy of faith, this professed guidance must be erroneous. We have no just grounds for the expectation that the Paraclete will open to the believer, independently of his acquaintance with the original tongues, commentaries, lexicons, and other critical aids, the treasures contained in the Bible, and pour them into his mind without danger of error. Nevertheless, a perfectly candid enquirer, putting his intellect under the guidance of the Spirit in unwavering trust, though he may make

many mistakes in non-essentials, will infallibly be led to Christ, the sum and substance of all saving truth.

3. The Holy Spirit can never antagonize our moral intuitions, or, in plainer terms, impel us to do what we know is wrong. He is called the Holy Spirit not because He is holier than the Father and the Son, but because His mission is to make men holy. He can never sanction unrighteous acts, which the universal conscience unhesitatingly condemns. Hence no individual can ever truthfully plead the promptings of the Holy Spirit in doing evil that good may come.

4. The last limitation is that the Holy Spirit never utters a word or prompts to an act derogatory to Christ. Since it is His office to glorify Christ, the Comforter will never degrade Him by denying or detracting from one of His claims. He professed to be an infallible Teacher, to be absolutely sinless, to set a faultless example, to have a right to universal obedience, to work miracles, to fulfil the prophecies, to be the Messiah of the Jews, the Light of the world, the Saviour of men, the Son of God, in a sense so unique that He was the only-begotten; He declared that He would raise the dead, and judge the world; and, lastly, that He was one with the Father, having all power in heaven and on earth. The Paraclete is a mirror, wherein is reflected the image of the risen and invisible Jesus, as He truly is, without distortion. "The Spirit of truth which proceedeth from the Father, HE SHALL TESTIFY OF ME. . . . He shall GLORIFY ME, for He shall receive of Mine and show (tell, *Greek*) it unto you." He never mars the symmetry of the God-man. "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed" (1 Cor. xii. 3). Hence it is an incontestable

fact of Church history that every lapse from orthodoxy has been preceded by spiritual decay. The Holy Ghost leaves the Church before she can deny the lordship of Jesus her great Head. For proof of this, study the religious history of New England. "Every spirit that confesseth not Jesus Christ come in the flesh, is not of God." This is Dean Alford's version, who asserts that the PERSON of Christ, and not some fact pertaining to Him, is the object of the confession. Whatever that spirit is that denies one claim of Christ, or obscures one feature of His glorious likeness, as it beams upon us in the Gospels, we may be well assured that this spirit is not the Divine Limner who portrayed that likeness with the pen of the four evangelists. When Jesus is ranked with Buddha, Confucius, Zoroaster, and Mohammed, in the style of our modern free-religionists, we may feel certain that the Spirit of truth does not suggest this degrading classification.

The conclusion at which we arrive is this: On the vital and all-important question of our relation to the law of God—whether condemned or justified, polluted or purified—He unmistakeably reveals Himself in our consciousness, as distinct from the suggestions of our own minds and of the tempter. On minor questions of daily guidance in life's duties the Spirit usually mingles, unconsciously to us, in our meditations, and originates our trains of thought in such a manner as to assure us that we are under His general guidance, but not in such a degree as to enable us to say that He is the author of our words. We deem that person on the verge of fanaticism who prefaces his utterances thus, "The Spirit would have me say."

We cannot finish this chapter without frankly con-

fessing, what our readers have already discovered, that we have not thrown much light upon the obscurities involved in this theme. Our discussion has taken us into a region where modest suggestions are far more appropriate than oracular assertions. But possibly we may have done service to the reader by marking out clearly the boundaries by which it is impossible for the human intellect to pass; just as the mathematician does good service to the student by designating the insoluble problems, and the natural philosopher benefits the whole class of mechanical inventors by demonstrating that perpetual motion cannot be created by the ingenuity of man. It is a great gain to know which are the insoluble problems in the algebra of human life. Thus we gain time for the practical and profitable problems of Christianity. Moreover, we could also earnestly desire that minds prone to scepticism in regard to the operations of the Holy Spirit in the human consciousness may, in the light of this dissertation, see the unreasonableness of their demand for the *rationale* of the communication of the Divine Intelligence with the soul of man, and accept the concurrent testimony of myriads of credible witnesses in all Christian lands and ages. But we have little ground for the hope that they who, because they see Him not, receive not the Paraclete, but

"His presence doubt, His gifts deride,"

will believe their fellow-men in testifying of an inward Christian experience. They who deny the existence of the workman will discredit his work.

"In us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine!

"In us 'Abba, Father,' cry—
Earnest of our bliss on high,
Seal of immortality—
Comforter Divine!

"We are sinful; cleanse us Lord,
We are faint; Thy strength afford;
Lost—until by Thee restored,
Comforter Divine!

"Like the dew, Thy peace distil,
GUIDE, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine!"

PART II.

EXPERIMENTAL ESSAYS.

CHAPTER I.

IN THE HEAVENLIES.

Ἐν τοῖς ἐπουρανίοις.

Ephesians i. 3, 20; ii. 6; iii. 10; vi. 12.

FOLLOWING the custom of tourists in foreign lands, I give you a description of the country in which I have happily sojourned nearly five years. I must confess that I have more than a traveller's interest in this land, since I have become a naturalized citizen, and have settled down in it for life.

This country was named by one Paul, a daring explorer who flourished at the beginning of the Christian era, and who, like the writer, became so enamoured of its charms that he ever after made it his permanent abode. It so closely resembled heaven that he took that term and transformed it into an adjective noun, "The Heavenlies," and wrote it down on his chart as the new country. This new name he uses five times in his report to the Ephesians, and nowhere else.

Some recent travellers, who have not diligently studied Paul's chart, either driven by severe storms from the ordinary track of voyagers, or through an enterprise rivalling that of the great Genoese discoverer, or, more likely still, through the guidance of Paul's pilot, whom

he took on board in Damascus, have found this earthly paradise, and, assuming the right of original discoverers, they have christened it "The Higher Life." This new name, though rather confusing to the novice, has not altered the thing. "The rose would smell as sweet under any other name." This Rose of Sharon, this isle of verdure and orange blossoms, fills with fragrance all the air for leagues and leagues around.

My great surprise, after entering this Eden and feasting on its sweetness, was at the sparseness of its population. For the land is exceedingly broad and fruitful, capable of sustaining with its abundance all the millions who are moistening the unwilling earth with their sweat, and compelling it to yield them a scanty sustenance. Why do they not migrate to these salubrious climes? This question I have been pondering ever since I drove my tent stakes into the mellow soil of these flowery plains. At last I think that I have got at the truth of the matter. The false report has been industriously circulated through all the world that Paul's discovery was an optical illusion, a mirage in the distance, with bubbling fountains, shady trees, rich vineyards, and olive-clad uplands, all painted with fiery fingers on the clouds through a peculiar state of the tropical atmosphere. It is confidently asserted that he sailed on and on, chasing this visionary paradise, and never actually set foot upon its shore and demonstrated that it is a veritable *terra firma.* "Did he not," it is asked, "once acknowledge this humiliating fact—'not that I have already attained?'" *

Now, it so happens that the great real-estate owner, or "ruler of the darkness of this world," who boasts, with too much truth, that he possesses all the kingdoms of

* Paul refers not to evangelical perfection, but to the victor's crown.

this world and their glory, keeps this falsehood going with a very lively step round and round the world, lest the truth should be believed, and his tenants should all emigrate to this Eden world, and leave his estates a habitation of bats and a "place of dragons." This wily despot dislikes to see his dominions depopulated to colonize "Paul's Heavenlies," and so he is ever busy denying that any such place exists on the face of the whole earth, asserting that it is like the Ultima Thule of ancient geography, which ever receded toward the north pole, till at last it was suspected by all sensible men that it existed only in the eye of Pythias, the discoverer. Now, it is nothing wonderful that this mythical theory almost universally prevails to-day, since the aforesaid world-ruler has actually succeeded in accomplishing so adroit an act as to get thousands of Paul's successors solemnly to aver that they have diligently sought for "The Heavenlies" in all latitudes and longitudes, and to publish as God's truth that no such place exists under the heavens. The lie which millions believe of their own accord myriads will surely believe if it falls from the lips of their religious teachers.

Another reason for the sparse population is that, of the few who do believe that this land is a reality and no myth, a large number are deterred from entering by reason of the narrow channel through which they must force their way, and they are afraid that in entering "The Heavenlies" they will lose too much of their idolized earthly. This narrow pass is The Way of Holiness. Hear Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in The Heavenlies in Christ. . . . that we should be holy and without blame before Him

in love." Holiness is the only gate into this blessed region, which many are afraid to enter.

But you are hungering for a description of the country itself. As its name indicates, The Heavenlies includes heaven. The glorified Jesus is said, in chap. i. 20, to be at the right hand of God in The Heavenlies, "in human form, locally existent." In chap. iii. 10, "principalities and powers," or spiritual intelligences of a high order, are located in "The Heavenlies." But in chap. i. 3, Paul and the Ephesian believers are represented as "in The Heavenlies," and in chap. ii. 6, they are sitting "together in The Heavenlies in Christ Jesus," the "sitting" implying permanence of abode. This phrase, then, must include more than the heaven which centres in the radiant person of Jesus. Heaven laps over upon the earth. A segment of earth has been annexed to heaven. In my youthful days, before I had looked into international law, I one day asked Father Taylor, of the Seamens' Bethel, where in the Atlantic was the boundary within which the child is born an American citizen. His weather-beaten face lighted up with a smile that rippled from the centre to the circumference, as he replied, "My boy, there is no such line in mid-ocean; we own clear across."

Locate heaven wherever you please, it stretches clear across to these earthly shores, and even takes in a slice, which Paul calls "The Heavenlies;" King James' version, "heavenly places;" and Bishop Ellicott, "the heavenly regions." This is nothing less than a high and serene Christian experience, in which the gracious Jesus manifests Himself to the spiritual eye of the perfect believer, and he enjoys constant communion with the glorified Head of the Church through the Holy Spirit, which makes him "a habitation of God."

The Heavenlies is that region called by Bunyan the land of Beulah, "clear out of sight of Doubting Castle," in the very suburbs of heaven, where the shining ones walk, and the gates of the celestial city are in full view, and the sun shines day and night all the year. Jesus had this land in view when He said He would send the Comforter to His disciples, who would abide forever, and that the Son of God would manifest Himself unto them, and the Father and the Son would make their permanent abode with them.

This doctrine, that believing souls, still in the flesh, may dwell in The Heavenlies, is confirmed by Dean Alford, who puts such souls into heaven itself. "Materially, we are yet in the body; but in the Spirit, we are in heaven—only waiting for the redemption of the body to be entirely and literally there."

"Though heaven's above and earth's below,
Yet are they but one state;
And each the other with sweet skill
Doth interpenetrate.
Yea, many a tie and office blest,
In earthly lots uneven,
Hath an immortal place to fill,
And is the root of heaven."—*Faber.*

Stier, on Eph. i. 3, says: "The blessing with which God has blessed us consists and expands in all *blessing of the Spirit*—then brings in *heaven*, the heavenly state in us, and us in it—then, finally, Christ *personally*. He, Himself, who is set and exalted into heaven, comes by the Spirit down into us, so that He is in us and we in Him of a truth, and thereby, and in so far, we are with Him in heaven." An old writer says that there are three heavens: *cœlum gloriæ*, the heaven of glory; *cœlum naturæ*, the heaven of nature: and *cœlum gratiæ*,

which we understand to be Paul's heaven of grace. Do Christians know that they need not die to know what heaven is, and that it is their glorious privilege to dwell there by dwelling in Christ, the perfect Saviour? At the funerals of dead saints we sing:

> "Where should the dying members rest
> But with their dying Head?"

The rhythm will be just as charming, and the words will perfectly define the condition of living saints in full trust, if we mend the couplet, and sing:

> Where should the living members rest
> But with their living Head?

The citizens of The Heavenlies speak always "in psalms and hymns and spiritual songs," the natural language of the fulness of the Spirit. "And be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. v. 18, 19).

But in Paul's last mention of The Heavenlies (Eph. vi. 12), he seems to dash all our theorizing into pieces by introducing infernal principalities and powers and wicked spirits, and by representing that there is a grand wrestling match going on there between these grimy fellows and the white-robed saints. How is this? Does not this spoil the beauty and mar the joys of the place? What advantage, then, have The Heavenlies over The Earthlies, where so many professed Christians "grovel here below?"

Good old Bengel, who is styled by John Wesley "that great light of the Christian world," here comes to our aid with a spiritual insight truly marvellous, and a herme-

neutic gift almost divine He says, "Even enemies, but as captives, may be in a royal palace and adorn it." When Jesus ascended "he led captivity captive." All who have risen and ascended with Him through sanctification of the Spirit, dwell where Satan is a captive, chained to the triumphal chariot of the Son of God. They wrestle with a fettered and handcuffed antagonist, and easily throw him in every contest. This is because they are "strengthened with might by His Spirit in the inner man."

While all dwellers amid the Earthlies are exposed to the devouring mouth of the roaring lion who runs at large there, those who live

> "Where dwells the Lord our Righteousness,"

are kept

> "In perfect peace
> And everlasting rest;"

for He has conquered Satan for them since He Himself triumphed over him openly. Hear His pæan of victory as He marched to the cross: "Be of good cheer: I have overcome the world." Well does Rutherford say: "Faith may dance because Christ singeth; and we may come into the choir, and lift up our hoarse and rough voices, and chirp, and sing, and shout for joy with our Lord Jesus."

Beautifully, indeed, does the same quaint writer express the gain which the believer may make out of the assaults of the tempter: "The devil is but a whetstone to sharpen the faith and patience of the saints. I know that he but heweth and polisheth stones all this time for the New Jerusalem."

For the terms of admission into The Heavenlies, see Eph. i. 3, 4: "Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

CHAPTER II.

RIGHTS IN CHRIST.

A RIGHT is that which justly belongs to one; that which he may properly demand as his own. There is always a corresponding obligation on the part of all other persons to abstain from infringing this right. I have natural rights. By the will of my Creator I have a right to life, liberty, property, reputation, marriage,* which may all be forfeited by the commission of a capital crime.

I have gracious rights. In Christ, by virtue of His atoning merit, all men are invested with rights as inalienable as the great natural rights enumerated above. These are, ability to repent, power to believe in Christ, pardon, adoption, the witness of the Spirit, regeneration, sanctification, and the glorification of the soul and body united in eternal life. These are all comprised in the gift of the Holy Ghost, the Paraclete, my right through Christ; for even the saints' resurrection is "BECAUSE of His Spirit dwelling in you" (Rom. viii. 11). (See critical Greek MSS). The whole race will be raised because Jesus is the conqueror of death; but there is an additional reason why believers shall be raised. Their bodies have been temples of the Holy Spirit.

These are not natural rights, inasmuch as they did not exist till purchased for me by Jesus, my adorable Saviour. But now that His shed blood stands as the

* See Whewell's "Elements of Morality," vol. I

eternal price of my eternal redemption, through faith I am invested with a right to that redemption, and to all that is a requisite preparation for it. The Father, by solemn oath, has taken upon Himself the obligation to pardon, sanctify, and save eternally all who persistently claim their rights in Christ Jesus. This explains the transaction between the Father and the Son, alluded to by Jesus in His high-priestly address to the Father in John xvii. 2. A study of the original beautifully shows that the whole mass of humanity is intrusted to the Son for redemption, and that the Father has bound Himself to give eternal life to all who claim their rights in Christ, or, in Scripture phrase, "as many as Thou hast given Him" through the drawings of the cross, freely yielded to under the suasives of the Holy Spirit.* From the very nature of rights, they cannot be forced upon a person against his will. He must freely accept them or freely disclaim them. If the millionaire cannot divest himself of his money, then his money owns him instead of his owning the money. Gracious rights are always free. Constraint strikes at their very essence.

Thus the poet Holmes compares the free agent who abuses his right, and the one who properly uses it, to two rain-drops falling side by side on the top of a mountain, the one running down the northward slope toward the polar regions, and the other coursing toward the sunny south.

"So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.

* See Bengel's "Gnomon."

"From the same cradle's side,
From the same mother's knee
One to long darkness and the frozen tide,
One to the peaceful sea!"

But, after all, am I not mistaken about my rights in Christ? Have I a "Thus saith the Lord" for this doctrine? See John i. 12, marginal reading: "But as many as received Him, to them gave He the RIGHT to become the sons of God, even to them that believe on His NAME." Here our right to sonship and the name of Jesus are blessedly interlinked by our faith. "Blessed are they that do His commandments, that they may have RIGHT to the tree of life" (Rev. xxii. 14). This implies a right of way to that tree of life, that sanctification of heart requisite for the inheritance of the saints in light. A kind father will not mock his son by giving him a title to a part of the homestead, and then deny him all rightful access thereto. "If we confess our sins, He is faithful and JUST to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Thus, in addition to the obligation of veracity expressed in the adjective "faithful," there is the obligation of justice implied in the word "just," a jural term, involving obligations on God's part and rights on ours. It would be injustice in God to withhold pardon and cleansing from a soul truly abhorring sin, and fleeing to the blood of sprinkling.

"The pardon of sin," says an old English divine, "is not merely an act of mercy, but also an act of justice in God. Justice itself is brought over, from being a formidable adversary, to be our party, and to plead for us." President Edwards uses the following strong language: "The justice of God that [irrespective of the atonement]

required man's damnation, and seemed inconsistent with his salvation, now [having respect to the atonement] as much requires the salvation of those that believe in Christ, as ever it before required their damnation. Salvation is *an absolute debt to the believer* on the ground of what His Surety has done."

1. This fact of rights in Christ gives cogency to the exhortation to accept Him. A right must be claimed and exercised, or it will be lost forever. That investment in the savings bank will be worthless to you if you never claim it. If your heirs are wiser than you, they may derive benefit from it. An unappropriated Christ is no Saviour. All our rights in Christ may be forfeited by the capital offence—the sin against the Holy Ghost.

2. The great value of the name of Jesus, and the necessity of prayer in that name. All our rights inhere in Him. He has withdrawn His visible presence from our eyes, but, like a wise and benevolent king, He has left His signet ring behind Him for the use of His cabinet, so that the government can be administered as if present in person. The name of Jesus is His signet ring. I may stamp that name upon all my petitions, and secure that for which I pray. I must prevail in every suit in which I can identify myself with the glory of Jesus. When self asserts itself, and asks for any thing not for the glory of Christ, I cannot use the name of Jesus. Thus that name is at once the ground of my rights with God and the limit of these rights. Hence Jesus' name is the only limit to the "whatsoever" in John xvi. 23: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." Says Alford, "It was impossible, up to the time of the glorifi-

cation of Jesus, to pray to the Father in His name." It is a fulness of joy peculiar to the dispensation of the Spirit to be able so to do. "For through Him we both have access by one Spirit unto the Father" (Eph. ii. 18). How glorious the hour when Jesus transferred His precious signet ring to the hands of His disciples! This was not at the beginning of His ministry, when He taught them the Lord's prayer, for His death had not yet clothed His name with that peculiar power with which it is now invested. But in the last week of His earthly life, when within a step of Calvary's cross, in anticipation of His glorification, He placed this precious deposit, this instrument of power, this long end of the lever that moves the very throne of the Father, in the hands of His disciples, saying, "Hitherto ye have asked nothing IN MY NAME; ask and receive, that your joy may be full." This momentous hour has not sufficiently attracted the eye of the Church. The brilliancy of the other great events crowded into the last days of Christ's earthly history, the scenes of Gethsemane, Gabbatha, and Calvary, the resurrection and ascension, have eclipsed this important moment with excessive light, as the Sun's splendours obscure the planet Mercury. O ye believers in Jesus, magnify the hour when He transferred to your hands His sceptre of power in heaven and on the earth, saying, "Whatsoever ye shall ask in My name, that will I do that the Father may be glorified in the Son."

Henceforth your sanctified will is to be a force which shall influence the moral government of God, and hasten the coming of the kingdom of Christ. Then no more think meanly of your privileges, yea, rather, your rights, conferred by your glorious Redeemer, who hath made you kings and priests unto God—kings, because He has

given you His throne by promise, and His signet ring by possession; and priests, because you have the right of access in person into the holy of holies through the blood of Jesus.

A half-starved old Indian once came into a frontier settlement, begging for food. He said that he had no money, but he had one thing about his person which he had carried for nearly a half century. Being urged to exhibit his treasure, he drew from his bosom a small case of deer-skin, in which was found enclosed an honourable discharge from the Continental army, signed by GEORGE WASHINGTON. That name, so influential with the American people, this poor red man had carried, all ignorant of its potency to unlock the hearts of white men, and to prove his right to a pension. How many a hungry, fainting Christian is carrying the precious name of Jesus carefully folded in a napkin, instead of spreading it out before the throne of the Father as his prevailing plea for that fulness of the Spirit to which that name entitles him—a pension of grace here, and bounty lands in heaven hereafter!

> "Thy mighty name salvation is,
> And keeps my happy soul above;
> Comfort it brings, and power, and peace,
> And joy, and everlasting love:
> To me, with Thy great name, are given
> Pardon, and holiness, and heaven."

3. Appropriating faith. There is much energy wasted in asking for the fulness of the Spirit, which ought to be expended in simply receiving. Believing is appropriating the general promises, and making them your own by asserting your right to them in the name of Jesus. The Comforter is already sent. Make room for Him in your heart by a thorough consecration to Christ. Simple

trust is the only door through which God can come into His temple, your heart. He cannot enter through your senses, because He is a Spirit; nor through your reason, because it grasps only relations and not realities. Your faith alone can touch God, and unveil Him to your spiritual perceptions. Then, and then only, does He really become *your* God.

In this intuitive knowledge of God and of Christ is eternal life. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). Hence St. Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus, *my* Lord." Charles Wesley is right in his estimate of the comparative worthlessness of all mere intellectual treasures:—

> "Other knowledge I disdain;
> 'Tis all but vanity;
> Christ, the Lamb of God was slain—
> He tasted death FOR ME."

There is a time when prayer should give place to faith. Jesus said to the nobleman, "Go, thy son liveth." Continued prayer to Jesus to come down to Capernaum and heal the son, or to give a token that he would be healed, was now an impertinence and an act of disrespect to our Lord. There was only one honourable course—trust instead of repeated petition. The nobleman trusted when he had received the promise. Much more should believers trust for the abiding Comforter, seeing that they have the promise of the Father, actually fulfilled in the Holy Spirit, urged upon their acceptance. All they are required to do is to receive Him, to *take* the water of life freely; not to pump, nor to draw with buckets. It is a fountain full and overflowing. It is the duty of the Jew

not to pray for the Messiah to come, but to recognize the Nazarene. It is the duty of the Christian, not to pray for the accomplished outpouring of the Spirit, but to accept the pentecostal gift, and thus honour the third Person of the Trinity, who has already inaugurated His dispensation.

4. Boldness in our approach to the throne of grace is grounded on this knowledge of our rights in Christ It is the lack of this that causes so many weak and wilted believers. They never prevail in prayer because they faint before they grasp the prize. They faint because they fail to discern and claim their rights in Christ Jesus.

They have not learned the meaning of this stanza :—

> "No condemnation now I dread,—
> Jesus, with all in Him, is mine,
> Alive in Him, my living Head,
> And clothed in righteousness divine,
> BOLD I approach the eternal throne,
> And CLAIM the crown, through Christ, my own."

Men will contend long for their natural rights. This is the spring of much of the heroism which illumines the pages of history. Could we impress the whole Christian Church with the assurance that in the name of Jesus they have each an inividual right to the undivided Comforter and Sanctifier, the Church would be suddenly transformed from a hospital to a band of conquering heroes. Courage would throb in every heart, and vigour would nerve every arm. Every one would kneel a wrestling Jacob, and, confidently say,

> "Speak, or Thou never hence shalt move,
> And tell me if Thy name be Love,"

would rise a prevailing Israel, shouting,

> "'Tis Love! 'tis Love! Thou diedst for me;
> I hear Thy whisper in my heart."

CHAPTER III.

FIVE YEARS WITH THE INDWELLING CHRIST.

IT is the 17th of November, the anniversary of the spiritual manifestation of Jesus Christ to me as the perfect Saviour from all sin—an event transcending all others in my sojourn on the earth. To the salvation wrought on that day so long as I can move tongue or pen I must testify. Rather, I *will* testify. How sweet the constraining love of Christ, like a furnace-blast melting the "*I must*" into the "*I will*," duty into delight. This is the highest freedom possible in earth or heaven, when my will elects God's will with unspeakable gladness.

"I love Thee so, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul."

O, Lord Jesus, often during these five wonderful years have I wearied an unbelieving world and a half-believing Church with my attestations of Thy marvellous power to save. But all my utterances fail to express the greatness and the blessedness of that glorious deliverance. I cannot compass in thought, much less in words, the immensity of Thy love, an ocean without bottom or brim. I cannot tell the story, and I cannot let it alone. By Thy grace, blessed Holy Spirit and abiding Comforter, I will not cease the attempt

"Till this poor lisping, stammering tongue,
Lies silent in the grave."

And not then; for I will then vie with Gabriel, and outsing him too, when I touch the strain which is not in all

his creation anthem—Salvation through the blood of the Lamb. During these cloudless, blissful years—dare I write it—my soul and body have been the abode of the indwelling Christ, consciously "the habitation of God through the Spirit."

Pythagoras enjoined upon his disciples a five-years' novitiate of silence. It was a command easily kept, for the frigid Grecian philosophy had no secret which constrained utterance. But the love of Jesus, fully shed abroad in the heart by the blessed Carrier Dove of heaven, is a mystery that must be divulged. Silence is impossible. The lips of the fully initiated believer are unsealed, and words sweeter than Hymettian honey, which bedewed the lips of the infant Plato, flow forth. Plato could keep his "divine peradventures" till the next banquet of the philosophers; but my divine assurances cannot be kept like the cold, impersonal abstractions of philosophy, Love must have a tongue. Love brooks no delay.

"'Tis love that drives my chariot wheels."

So far as a page of limping words can compass the mighty theme, I essay the hopeless task of portraying the glory of the indwelling Christ, that His grace may be magnified, and all His people may invite Him unto their hearts as a permanent inhabitant; for I cannot believe that my experience is necessarily exceptional. I should dishonour the boundless grace and salvation of God, if I measured the possible in the attainments of the Church, by the actual. Results reached by one believer, while trusting the general promises of God's Word, are possible to all, for there is no respect of persons with Him.

How Jesus, the adorable Saviour, has grown in my

soul's estimation during these cloudless years! What glories His heart of love has unfolded to me! What raptures fill my heart when I see Him reflected in the fourfold mirror of the Gospels, and follow His ascent into the highest heaven, carrying a human heart to the mediatorial throne! Almost every week, and sometimes every day, the pressure of His great love comes down upon my heart in such measure as to make my brain throb and my whole being, soul and body, groan beneath the strain of the almost insupportable plethora of joy. And yet amid this fulness there is a hunger for more, and amid the consuming flame of love the paradoxical cry is ever on my lips :—

> "Burn, burn, O Love! within my heart,
> Burn fiercely night and day,
> Till all the dross of earthly loves,
> Is burned, and burned away."

It is not strange that those great formulas of the Prayer Book, the Te Deum Laudamus, the Gloria in Excelsis, and the Creator Veni Spiritus, which once seemed extravagant in their cumulation of titles ascribed to Christ and the Comforter, and tedious in their repetitions, have become the natural language of my soul in the constant glow of devotion, as they have been the canticles through which the Bride, for fifteen centuries, has poured out her love into the willing ear of her heavenly Bridegroom.

How has my theology of the Holy Ghost lost its vagueness and taken on clearness and distinctness! His personality and His offices in transfiguring believing souls are no longer dry dogmas, to be accepted on the authority of revelation, but are experimental verities, without which, I now clearly see, the Gospel would fail to transform a single soul. I begin to see a little way

into the fathomless mystery of the Trinity, far enough to see that it is not revealed as a puzzle to confound reason and test faith; but that it is of experimental and practical importance in the glorious Gospel of the Son of God. It has become as evident as the mid-day sun that he who would realize the most perfect transformation of divine love must, through faith, receive its outpouring from the Holy Spirit through Jesus, the appointed channel from the Father's heart, a shoreless sea of love.

"O blessed Trinity!
Holy, unfathomable, infinite,
Thou art all life, and love, and light.
Holy Trinity!
Blessed equal Three,
One God, we praise Thee."

As I have gazed down into this fathomless ocean of truth and love, my soul has exulted in the fulfilment of the promise of Jesus to the loving and obedient heart that receives the Comforter, "My Father will love him, and WE will come unto him, and make our abode with him.

In my previous Christian experience of twenty-eight years there always seemed to be a vacancy unfilled, a spot which the plowshare of the gospel had not touched. My nature had not been thoroughly subsoiled and thrown up to the light and warmth of the Sun of righteousness. I loved Jesus, studied His character with increasing admiration, and preached Him with delight. But there was always a painful sense that my love was fractional, the response of only a part of my being, a meagre tribute from the wealth of my capacity. I was often more enthusiastic in other things than in devotion to the King of glory, the adorable Jesus. Hence, when I surveyed

the cross of Christ there was a feeling of self-reproach, a semi-condemnation for the feebleness of my gratitude and the faintness of my love. But the heavenly Tenant of my soul has changed all this. He has unlocked every apartment of my being, and filled and flooded them all with the light of His radiant presence. The vacuum has become a *plenum*. The spot before untouched has been reached, and all its flintiness has melted in the presence of that universal solvent,

"Love divine, all loves excelling."

I now wish that I had a thousand-*heart-power* to love, and a thousand-tongue-capacity to proclaim Jesus, the One altogether lovely, the complete Saviour, who "is able also to save them to the uttermost who come unto God by Him." Nevertheless, I have the delicious assurance that my present capacities, dwarfed as they are by former apathy and sin, are all filled to the brim with love to Christ and my fellow-men; and that every faculty is strained to its highest tension in His delightful service. Blissful, indeed, is the consciousness of the wholeness of my love to Jesus, flowing from all the hidden fountains of my heart, like the Mississippi to the Gulf. "All my springs are in Thee." O the indescribable sweetness of this perfect love, after many years of love painfully imperfect and divided! What that void within was—what that untouched core of my being, whether it was selfishness, unbelief, original or inbred sin—I leave to the theologians to discuss. I aver that it was something very uncomfortable. Praise the Lord Jesus, it is gone, never to return. Joy did not go with it, but stays behind it. The Man of Calvary, the Son of God, treads all the avenues of my soul, melting its hardness, cleansing its

impurity, filling its emptiness, and pouring upon my head

> "The blessed unction from above,
> Comfort, life, and fire of love."

My experience often reminds me of the results of integral calculus, namely: two kinds of quantities, constants and variables. The constants in my spiritual life are:—

1. Salvation from doubt. I once walked much amid the shadows, having a streak of sunshine sandwiched with streaks of twilight, with occasionally darkness that could be felt. How changed is all this now, "through the full assurance of understanding, the full assurance of faith, the full assurance of hope," the contents of which are that I am now and for ever wholly the Lord's! This assurance has not been interrupted for one moment for five years. This is the most astonishing triumph of grace over a temperament naturally melancholic, an introspecting, self-anatomizing, and self-accusing style of piety characteristic of my ancestry.* This magnifies the power of Jesus to save, more than any other aspect of my experience.

2. The death of personal ambition. To all desire of self-promotion and self-aggrandizement, to the glory of God's grace let it be said, I feel as dead as the autumn leaves beneath my feet as I tread the streets of Lynn on this gusty November day. It was different once. There was once a desire for the applause of men, a name resounding in the trumpet of fame. It was not inordinate and noticeable by my friends; but it existed as an uneasy tenant of my bosom, the spring of many of my actions, and a motive mingling with all my aspirations to serve God. But five years ago, this blessed day, an unalloyed

* The writer is a lineal descendant, in the fourth generation, of the father of David Brainerd, the missionary.

spring of action, the motive power of unmingled love to Jesus and the race for which He shed His blood was fixed within by the Holy Spirit. It is no longer the old nature that lives, but Christ Jesus. That a resurrection of the self that has been crucified, dead, and buried for years is possible, I do not deny. I am not divining the future, but chronicling my footsteps in the past for the benefit of my fellow-believers :—

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

3. Perfect rest from all apprehension of future ill. Salvation from worry is no small thing, especially in the case of one whose views of life are strongly tinged with indigo. Fear and faith cannot keep house together. When one enters the other departs. I believe that Jesus, who is head over all things to His Church, has the programme of my best possible future, which involves these two elements :—

1. His highest glory through me.
2. My highest happiness in Him.

It is the mission of the Comforter to lead me, step by step, through this programme, till Christ's ideal of my earthly life is fully realized. My only anxiety, moment by moment, is this : Am I now led by the Spirit of God ? Just what the hidden plan of my future is, so long as it is the will of Jesus, is no concern of mine. The veil that hides it is woven by the fingers of Mercy.

"Ill that He blesses is my good,
And unblest good is ill ;
And all is right that seems most wrong,
If it be His sweet will !"

4. Oneness with Christ. Eckhart's beggar saint, a poor, blind man, whose feet were torn and covered with dust, standing in rags by the way-side, rejoicing in Christ amid sunshine and rain, hunger and cold, was catechised by a learned man, seeking rest of soul. His last and hardest question was this: "But if God should cast thee into hell, what wouldst thou do?" He replied: "I should have two arms to embrace Him withal. One arm is true humility, and therewith am I one with His holy humanity. And with the other right arm of love, that joineth His holy Godhead, I would embrace Him, so He must go with me into hell likewise. And so I would sooner be in hell and have God, than in heaven and not have Him." I have no better words with which to express my sense of eternal oneness with Christ. He is not a capricious dweller in the temple of my heart, present to-day and absent to-morrow. *He abides.* Yet I have, as a free agent, the suicidal power of sundering that blissful union.

5. Faith is a steady, living principle, in marked contrast with the isolated, spasmodic efforts of my former experience. It is as natural as breathing, and as unconsciously done.

6. Love has been a well of water within, "springing up into everlasting life," instead of an intermittent brooklet, ice-bound in mid-winter, and dried up in midsummer.

7. Peace, the legacy of Jesus, changes not.

These constants all flow forth from the *abiding* Comforter, the indwelling Christ. But the following variables result from the leaky vessel into which the water of life is poured:—

1. The joy of realization ebbs and flows. The very etymology of *emotion* indicates that it is always moving,

waxing or waning. Still, what St. Paul styles "the joy of faith" is as permanent as faith itself. But above this occasionally roll the great tidal waves of ecstatic joy, deluging the soul for days in succession. Under this mighty pressure of the heavenly world upon my poor throbbing heart I often feel that the earthen vessel will break under the strain, and that I shall die of very gladness.

2. Agony of souls. It is a mercy that this is a variable experience. The Lord Jesus was in Gethsemane only a few hours, and even then He was strengthened by an angel. My occasional hours of intense burden and distress for souls are usually followed by the conversion or spiritual emancipation of some one among my people. I sometimes see hours in which I would willingly die to save a soul from eternal death. Thankful as I am for these hours of sympathy with the suffering Saviour, I am grateful that they are *hours*, and not days nor years. "He knoweth my frame."

3. Temptation. Satan's arrows fly thicker at times, but they strike upon my shield like spent shot, and fall harmless at my feet. As the years roll by their impact is more and more feeble, indicating that the vanquished foe is on the retreat, or, rather, that I am receding from his ambuscade, and nearing that sea of glass on which I shall exchange my shield for a harp of victory, for ever beyond the range of Satan's fiery darts. This waning of his power in temptation is the normal Christian experience at its best estate. Abraham's greatest trial was in his old age, but it was from the Lord, and not from Satan. Job's grand duel with the tempter was in advanced life; but so unnatural was this conflict at this time that Satan could not approach the confirmed saint

of Uz till God had given him a special permit to pass the lines of the angel of the Lord encamping round about him. After the devil's threefold Waterloo defeat at the beginning of Christ's ministry, he left him "for a season." But none of the evangelists have chronicled the renewed attack. Is it not because the assault was so feeble that none of them noticed it? Did not the sword of Apollyon so faintly fall upon the helmet of Jesus that the clash was heard by none of the twelve, not even by John, who leaned upon His bosom? The terrific combats of Bunyan's Pilgrim with Satan all occur early in the journey. By and by Christian reaches a land where these have entirely ceased, and "Doubting Castle is clear out of sight."

4. Access in prayer and grasp upon the divine promises is a variable which we have not space to discuss; nor

5. The openings of the Scriptures under the apparently varying intensity of the Spirit's illumination, but really through some hidden law of my own mental and physical nature. But Jesus is no variable.

> "Changed, and not changed, Thy present charms,
> The past ones only prove;
> O make my heart more strong to bear
> This newness of Thy love!"

CHAPTER IV.

FREEDOM.

"O for freedom, for freedom in worshipping God,
For the mountain-top feeling of generous souls,
For the health, for the air, of the hearts deep and broad,
Where grace not in rills, but in cataracts, rolls!"

WHAT is the object of Faber's intense desire, breathed out in these words? Not what we call religious liberty, the right to worship according to the dictates of conscience enlightened by the private interpretation of the Holy Scriptures. In ages for ever gone by, men wandered in exile, pined in dungeons, burned at the stake, or swung from gibbets, in the exercise of a right which Christian legislation has in modern times secured to the people of nearly all lands.

Nor does this eminent poet of the higher Christian life aspire after the liberty so much discussed by a past generation of theologians, the freedom of the will in its moral choices, the indispensable basis of accountability, called by the Germans *formal* freedom, in contrast with that *real* freedom for which this modern psalmist of the inward life longed so ardently. This real freedom is not a mere poetic fancy, an angel flitting on airy pinions before the inspired bard's eye, but never deigning to light on the earth and dwell in the abodes of men. Though men generally who assert that real freedom is not a citizen of this lower world, and that the fetters of doubt and fear and sin must gall every soul so long as it is in a mortal body, yet a few have actually received this

heavenly visitant into their earthly habitation, and for years have communed with her in fellowship unspeakably blissful. These are not a favoured few, capriciously selected for this great honour and greater joy. For on intimate acquaintance our celestial Guest is found to be cherishing no exclusive tastes and no personal preferences. We find that the design of formal freedom is to lead the entire human family to real freedom. Her failure in the case of multitudes must be charged to their stubbornness, and not to her partiality.

Let us now take a philosophical view of these two kinds of freedom. Formal freedom, or free agency, is the power of choice between sin and holiness. The human will must have sufficient independency to originate sin, or it follows that it flows from the Divine causality. For sin is in this world as the result of some cause. Deny that the human will is a cause uncaused in its volitions, and you are left with this dreadful alternative, God is the author of sin.

But *real* freedom is the unrestrained acting out of one's own nature. Let children play together, and the girls take to dolls, and the boys to stilts, by a kind of inner necessity coiled up like a watch-spring in their natures, prompting them to act out these inherent oppositions and peculiarities of sex. When they thus act they are really free. Require them to change their parts and act contrary to nature, and real freedom is destroyed. The great poet, painter, or sculptor is so conscious that he is pervaded by a silent necessity of nature, called genius, that, looking back from the summit of his achievements, he feels that he could not have done otherwise.

"But," says a fatalist, "could not Nero have set up the same plea for his crimes? Did not he simply act out

his depraved nature? And did he not inherit that nature from his wicked mother, Agrippina?" Two considerations make Nero's wicked deeds different from Michel Angelo's innocent spontaneities. Nero, though acting out a bad nature, was conscious of formal freedom,—the power to put forth virtuous acts. Secondly, if he had listened to the preaching of Paul, his prisoner, he would have found out that there is present to every depraved soul *a power to change character itself* from depravity to holiness. That moral act is really free which expresses unconstrained the moral condition of the agent, whatever it may be. Nero had so hardened his heart and seared his conscience that there was no inward hindrance to his monstrous crimes. He had real freedom in sinning. But he might have believed in Jesus Christ so perfectly as to be emancipated from the dominion, yea, the existence, of every native, depraved impulse, so that acts of holiness would have flowed freely and spontaneously from his will. He might have had real freedom in righteousness. This is what Jesus means when He says, "If the Son, therefore, shall make you free, ye shall be FREE INDEED."

An inspection of the ordinary sinner's moral state reveals a collision of inward forces, a sense of obligation to the moral law, involving a consciousness of freedom to obey, and a drift of nature in the opposite direction, toward sin. Hence the moral phenomenon in the seventh of Romans. Real freedom can be realized by the complete annihilation of one of these forces. Erase the feeling of moral obligation, and you have an extraordinary sinner who has passed beyond the limit of hope. Eradicate the inherent tendency to depravity, by perfecting the love of God within, and you have a real freeman in

Christ Jesus. Hence, the inference is irresistible, that sin, the cause of inward strife and conflict, cannot belong to the true nature of man, and that the entire exclusion of sin is necessary to that spontaneous and unimpeded action of his will which is called real freedom. Entire sanctification is identical with perfect liberty.

> "And He hath breathed into my soul
> A special love of Thee,
> A love to lose my will in His,
> And by that loss be FREE."

Thomas à Kempis agrees with Faber when be says, "My son, thou canst not have perfect liberty unless thou wholly renounce thyself. They are but in fetters, all who merely seek their own interest and are lovers of themselves. Keep this short and complete saying: Forsake all, and thou shalt find all. Leave concupiscence, and thou shalt find rest.'"

Formal freedom is an inherent attribute of man, but real freedom is the gift of Christ, inasmuch as it is the outflow of the new nature, the creation of the Holy Ghost. "Where the Spirit of the Lord is, there is liberty." It is obedience from an inner impulse, spontaneous and free. It is a perfect similarity of feeling with God in all our moral choices and in all the sources of our delight. It is not a freedom from the law as a rule of life, (antinomianism,) but as the ground of justification and the impulse to service. We keep the law unconsciously, not from dread of its penalties, but from love to the Lawgiver, by a glad assent, as naturally as water runs downhill. In fact, the soul saved to the uttermost, and filled with the Sanctifier, like the body of the risen Jesus, has lost its earthward attraction, and gravitates upward, having passed the centre of gravity between sin

and holiness, earth and heaven. Col. iii. 1-3:—"If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Here we encounter the objection, that the formal freedom of such a soul must have ceased, being merged in the real freedom which it has attained. It must be admitted that these two *seem* to destroy each other, so that when *real* freedom belongs to a man *formal* freedom must be denied to him. The Scriptures *seem* to teach the same doctrine. "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii. 9). This *seems* to teach that the soul once born of God has lost its freedom to sin, and passed beyond the perils of probation. A careful reading of this text, attending to the tenses, affords much light. Whosoever has been born of God and so continues (perfect tense) is not sinning; for his seed (the new principle of love to God) is remaining in him, and he is not able to be sinning, (present tense indicating a state, not an act), because he has been born of God and so remains. The incompatibility of the two *states*, of permanent sonship and habitual sinning, is here denied, and not the impossibility of a loss of sonship by a lapse into sin. So long as the soul fully cleaves unto God it incapacitates itself for sinning. Nevertheless, formal freedom still underlies this real freedom of a holy soul, and it may, at any time, while in probation, come to the surface in an evil choice, if faith should relax its hold on God, as in the case of the angels who fell from their first or probationary estate, and of

Adam and Eve, who fell from their innocency. Why such beings should sin is an insolvable mystery; but really it is no greater than the mystery of sin going on around us to-day. Sin is unreason. To give a good reason for it is to justify it.

The highest estate we can reach in probation is the *posse non peccare*, ability not to sin. In the state of the just made perfect we shall attain the *non posse peccare*, inability to sin, *real* taking the place of *formal* freedom. On the other hand, every impenitent sinner, by steadily diminishing his moral capacity to resist sin, is approaching that awful state of final permanence of sinful character, *non posse non peccare*, inability to abstain from sinning, his formal freedom being engulfed in a real and eternal enslavement of the will to sin, in which he has real freedom *to* sin and not *from* sin. The glorified saint has real freedom *from* sin and not *to* sin. Both are still conceptually free agents, responsible for their acts.

It is a noteworthy fact that the terms *free*, *freeman*, and *liberty*, in the New Testament, have no reference at all to formal freedom, or free agency, but solely to the real freedom bestowed by the Lion of Judah when, through entire sanctification, he breaks every chain. This is the only liberty worth mention in the estimation of the Holy Spirit. All who possess only formal freedom are the bondmen of sin tyranizing over them. This renders them accountable to God, and, if properly used, is the stepping-stone to freedom in Christ.

Another instructive fact disclosed in the study of this subject is, that real freedom is often expressed as the most complete enslavement to God. This indicates that freedom from sin is at the same time perfect submission to God. Hence the evangelical paradox in 1 Cor. vii. 22,

where the Lord's freeman is Christ's servant, and in 1 Peter ii. 16, where the free are exhorted to use their liberty as the servants or slaves of God. Thus the highest freedom is the most perfect bondage. The loftiest ideal of liberty is realized when the human will is completely enthralled by the Divine will. Amid these apparent contradictions is the wrestling ground of faith. Thanks be unto God, "we who have believed do enter into rest," the glorious rest of a perfect freedom from doubt and worry, and fear and sin, actual and original.

It is the concurrent testimony of all advanced believers, that they have passed the point where Christian duties are performed as a task, and have emerged into the region where service is spontaneous and unconstrained. This point is identical with the experience of perfect love. Up to that hour there is a consciousness of what the German theologians call formal freedom; but after that glorious event there is an experience of real freedom. The difference between these is, that in the former there is an absence of all outward coercion; in the latter, the last vestige of constraint from within ourselves, from the resistance or inertia of self, has disappeared, and our will is in delightful harmony with the will of God. This transition can never be reached on the plane of nature. As an eagle cannot out-soar the atmosphere, so self-will cannot transcend itself. The work is divine. This our adorable Saviour plainly declares when He says: "If the Son therefore shall make you free, ye shall be free *indeed*." This perfect freedom is rarely, if ever, experienced at the first espousal to Christ. There is not a complete emancipation from the constraint of the law, which is our *paidagogos*, or child-leader, to bring us to Christ. Fear mingles with love—servile or tormenting fear. The timid

soul clings to the rough hand of the child-leader for protection, even after he has come to the crucified Christ. In other words, there is more or less legalism in His service. The critics tell us that the marginal reading of Rom. vii. 6, has by far the best manuscript authority: "But now we have been delivered from the law, having died to that wherein we were held, so that we serve in the newness of the Spirit, and not in the oldness of the letter." This death of the believer unto the law must be twofold: first, as the ground of acceptance by reason of his perfect obedience. The penitent sinner in this sense dies to the law when he abandons the plea of perfect obedience, and relies only on the blood of Christ, and obtains justification by faith. A second step brings him into perfect freedom. This is when love toward the Lawgiver is so fully shed abroad in the heart as to effect a perfect release from the fear of the law as a motive to obedience. This takes place when the Holy Spirit fills the soul, and exhibits Jesus to the eye of faith as "the One altogether lovely," and gives an assurance of His love to *me* so strong as to exclude doubt, and to awaken love toward Him responsive to His mighty love. Duty is transformed into delight. Prayer, praise, confession, and sacrifice, are now spontaneous. Love knows no burdens in the service of its object. The law still remains as the rule of life and the measure of sin, but it is divested of its terrors. "Who is He that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Thus in justification the believer's emancipation from the law is initiated; in entire sanctification and in the fulness of love it is completed.

Service without servility is beautifully illustrated by

the Levitical law relating to the release of the Hebrew servant on the seventh year. Exodus xxi. 2-6: If, through love to his master, or to his own wife and children, he refused to go out free, his ear was to be attached to the door-post by means of an awl, symbolizing the fact that henceforth that slave was a fixture— a part of his master's real estate, as much as the tiles nailed to his roof. But what about the service after this ceremony? Was it hesitating, irksome, or constrained? Only consider that he is a slave for ever! Is not this alone enough to darken all his skies and becloud all his prospects! Who can cheerfully abide the thought of living and dying in bondage? Every one who has discovered the precious secret that service to God is the highest style of freedom. The ear-bored servant, then, illustrates the highest liberty of which man is capable. Hence in Psalm xl. 8, the Messiah is personified as saying, "I delight to do Thy will, O my God! yea, Thy law is within my heart." But the figure which sets forth the perfection of His obedience in a most striking manner is in these words, "Mine ears hast Thou opened"— *digged* or *bored:* I am fettered by the willing bond of love. God's will was His choice.

> "This was the end, the blessed rule,
> Of Jesus' toils and tears;
> This was the passion of His heart,
> Those three and thirty years."

This explains the seeming contradiction in Psalm cxvi. 16: "O Lord, truly I am Thy servant (or slave); Thou hast loosened my bonds." The number of those who understand this blessed paradox is daily increasing. The identity of the highest freedom with the most unreserved surrender of self to God is their blissful

experience. When "the sweet will of God" is the task-master of a soul brimful of love to Jesus, the exultant believer can warble this grateful song to the divine will:—

"And He hath breathed into my heart
A special love for thee;
A love to lose my will in His,
And by that loss be free."

The true doctrine of the final perseverance of the saints is wrapped up in this idea. It is not founded on the Creator's act of unconditional election from eternity, but upon the joint election of the creature and his Creator; on the ground of service and character foreseen and approved by God, and His everlasting dominion deliberately chosen by man. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Then he becomes an ear-bored servant. He has passed the point of equal attraction between self and God, and now and for evermore gravitates upward. To him, and him alone, belongs this confident challenge, "Who shall separate us from the love of Christ?"

"But this I do find,
We two are so joined,
He'll not live in glory,
And leave me behind."

The crucifixion of self and the full inspiration of the Christ-life have laid a blessed paralysis upon the centrifugal tendencies of the soul.

"Now rest, my long-divided heart;
Fixed on this blissful centre, rest."

Charles Wesley in many of his hymns has expressed the same thought, not as a mere poetic fancy, but as a glorious experimental reality:—

"Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet *no longer rove*,
Rooted and *fixed* in God."

Still stronger is the couplet beginning the last stanza of this hymn :—

"My steadfast soul, *from falling free*,
Shall then no longer move."

But in his "Wrestling Jacob," that life-like portrait of a struggling and victorious soul, the same truth appears in still stronger terms :—

"Nor *have I power* from Thee to move,
Thy nature and Thy name is Love."

Such a soul has occasion for watchfulness to know the Master's will, to penetrate the celestial guise in which Satan sometimes appears, and to guard all the innocent sensibilities against excessive action. While all the forces of St. Paul's soul, fused by the fire of love, were flowing Christward in one molten stream, he kept under his body, lest he should be a castaway. In this respect he counted not himself as already perfect, but he was pressing forward, if by any means he "might attain unto the resurrection of the dead." But in joyful service, without the least trace of servile feeling, in the fulness of his love toward Christ excluding all antagonistic forces, he says, "Let us, as many as be perfect, be thus minded" (Phil. iii. 8-21).

Service without servility constitutes the peculiar and glorious feature of the new covenant. The old covenant was an outside, coercive force, a law written in stone; the new covenant is written on the heart, rectifying and inspiring all the springs of action. See Heb. viii. 8-12, where, instead of the external obligation entailing bon-

dage to the letter, will be found the new motive to obedience, the inward power of a divinely implanted knowledge of God's will, and perfect delight therein, forming a new and blissful bond between the Lord and his people.

In the great problem of Lenity and Law which is solved by the atonement, Law is not set aside or cheated out of its demands. Christ came not to destroy, but to fulfil, the moral law. He not only magnified it by His expiatory sacrifice ; but by the Holy Spirit He transfers it from the table of stone to the table of the heart, putting it inside the will, so that it is no longer a yoke upon the neck, but a free, spontaneous, and delightful choice. When God fulfills the promise of the new covenant, "I will put my law in your heart," the emancipated child of God can then joyfully appropriate the words of the Son of God, "Lo, I come to do Thy will, O God." When the Law is thus incorporated in us we unconsciously keep its precepts.

This Scripture abundantly proves that this blessing is not limited to a privileged few, but is attainable by all believers, "from the least unto the greatest." The same truth is expressed by St. Paul when he says: "Where the Spirit of the Lord is, there is liberty." And only there. Yet this very apostle, who was evidently filled with the Spirit, and consequently lived in the atmosphere of real soul freedom, in every epistle styles himself as his highest title, "the *doulos*, or slave, of Jesus Christ."

How beautifully and concisely does St. James state the doctrine of this article in five words, "the perfect law of liberty ;" the term "law" implying rightful authority and "liberty" implying an obedience spontaneous and free, while the term "perfect" expresses the infinite

superiority of the New Testament to the Old, inasmuch as the Old rested on the law with foregleams of the promise, and the New records the glorious fulfilment, the jubilee of liberty regulated by the law of love.

What a change would the Church present, should this feature of the new covenant become the universal experience of the members! All the general rules regulating the life, all the requirements of the Discipline respecting attendance upon the means of grace, would immediately become a dead letter, not through universal neglect, but by reason of an inward spirit of obedience diffused through the entire body of Christ. This is the aim of the so-called higher-life movement: not to engraft something new upon Christianity, but fully to inaugurate the new covenant in the hearts of professed Christians, inspiring to the willing service of God, not from the impulse of fear, but from the inspiration of love.

Greater than the liberation of thirty-eight million Russian serfs, and the emancipation of four million African slaves in America, is the work of striking the spiritual fetters from nominal Christendom, and lifting up the uncounted hosts of these groaning bondmen to the condition of rejoicing freemen in Christ Jesus. To enforce the decree of emancipation in Russia the emperor appointed fifteen hundred extraordinary Justices of the Peace; and to effect the same purpose in the United States, many thousands of agents, civil and military, were employed. Is it anything strange that Jesus, the great emancipator, not content with the issue of His proclamation of a release to all enthralled souls, should commission extraordinary agencies for the execution of His beneficent purpose? All hail, then, to every messenger that bears upon his tongue the glad evangel of a

full salvation, and the welcome news of a service to Christ without servility, and with joy unspeakable and full of glory. It is not enough that the divine decree of emancipation is printed in the Bible, God's statute book; it must be heralded abroad by human tongues, exemplified in human lives, and enforced by the divine Spirit. Hence Charles Wesley sings:—

"The truth that makes us free indeed,
We cannot learn it from our creed.
The truth that sanctifies,
To bring us faith, returns from heaven,
And Father, Son, and Spirit given,
Conducts us to the skies."

CHAPTER V.

THE SIXTH MILE-STONE.

ON this ever-memorable day, November 17th, 1876, I pass the sixth mile-stone in the highway of holiness. Should I refrain from the utterance of praise to the Lord Jesus, the King of Glory, to God the Father, and to the blessed Comforter, the stones beneath my feet would cry out. It may interest no one to listen to my thanksgiving anthem, yet I must pour it out into the ear of my adorable Saviour whether men will hear or whether they will forbear. The great Physician who hath wrought in me a perfect cure shall have my testimonial as long as I have a tongue to utter or a hand to write and rewrite the wondrous story. Why not be content with past testimonies? Where is the wife who is content with last year's avowals of love whispered into the ear of her husband? If she is to be found on the earth, you will hear no song as you near her threshold, you will be illumined with no smile when you come into her presence. For there is no joy where there is no love, and love begins to die when it becomes dumb. The wife who lives this year without renewed confessions of tender affection will be found next year in the court-house sueing for a divorce. Six years ago my soul became the bride of Christ by an inexpressibly blissful union. Was I an enemy of Jesus up to that time? I was during twenty-eight years a servant, a friend, and a son. There is a gradation of amicable relations between an enemy and a spouse. Small Christian philosophers usually overlook

this fact when they assert that there is no sharply defined transition in Christian experience after justification.

Another reason why continued testimonials to the mighty Healer of my soul are demanded is because each successive year demonstrates more and more clearly the completeness and permanency of the cure. Time magnifies the keeping power of Christ. Testimony on this point must be constant, lest silence be misinterpreted. If another apology for repeated testimony by the same witness is needed, let it be found in the sad fact that such testimonies to the perfect saving power of our Immanuel are relatively few. The vast mass of Christian professors, in the words of Bishop Thomson, "like the rivers emptying into the Arctic Sea, are frozen over at the mouth." These things ought not so to be.

> "Jesus is God! If on the earth
> This blessed faith decays,
> More tender must our love become,
> More plentiful our praise."

Finally, to all my friends disposed to criticise the publication to the heartless world of the sacred secrets of the heart's intercourse with Jesus, the celestial Bridegroom, let me say that I find the most exquisite delight in exalting the King of glory, and, with the Virgin Mother of my Lord, warbling my *Magnificat* in the ear of the universe. Luke i. 46-55. While some seek for joy in quest of gold, or fame, or lore, let me crave the boon I most desire on earth, the privilege of proclaiming trumpet-tongued, Jesus, mighty to save. For the benefit of all who are living where so many years of my own Christian experience were spent, in a dry and thirsty land, let me say that there is a "place of broad rivers and streams," where

"Grace, not in rills, but in cataracts, rolls."

From this goodly land I have no desire to return to the Sahara from which I have happily escaped; yet I will send to "my comrades in the wilderness" frequent reports of my explorations of this new continent. Everything here is on a magnificent scale:—

"There's a wideness in God's mercy,
Like the wideness of the sea."

There is a constant sense of the immensity of God's love—an ocean poured down upon the earth in the unspeakable gift of Jesus Christ, and in the boundless provisions of grace, culminating in the gift of the abiding Comforter and Sanctifier. Blessed Jesus!

"There's not a craving in the mind
Thou dost not meet and still;
There's not a wish the heart can have
Which Thou dost not fulfil."

This view of the riches of grace in Christ Jesus awakens the livliest commiseration for the thirsty multitudes of worldlings, and the scarcely less pitiable host of nominal Christians, vainly digging in the sand for a few drops of brackish water, while whole Lake Superiors of sweet, cool and lively waters are flashing in the sun all around as far as the eye can reach.

"Would that they knew what Jesus is,
And what untold abyss,
Lies in love's simple forwardness
Of more than earthly bliss!"

Thus the soul has its joyful and its sorrowful side: the side turned toward Jesus is a hemisphere of light and warmth; the side which looks out toward the countless procession of the unsaved, tramping ceaselessly down to

death, is a hemisphere of shade. "Sorrowful yet always rejoicing."

I wish to testify most emphatically that the love of Christ shed abroad in my heart by the abiding Comforter has wonderfully refined and intensified all lawful pleasures. Jesus drops unspeakable sweetness into every cup of earthly bliss. This unexpected heightening of innocent enjoyments was hidden from me for many years in the unappropriated promise that Christ would "do exceeding abundantly above all that we ask or think." For six years there has been not only a new heaven above, but a new earth beneath, strewn with flowers, and filled with springs bubbling with the purest joys.

The Society here is very select. Faith, Hope, Peace, Quietude, Resignation, Victory, and Assurance here make their constant homes, while Joy, Gladness, Rejoicing, and Exultation have their summer residence here, and the summer lasts nearly all the year. The Italian atmosphere of this region is too transparent for Doubt to live in. Guilt and Fear and Worry and Discontent have never migrated to this cheerful clime. Temptation makes an occasional incursion, but he acts as if he feels that he is an outlaw.

There are old residents of this country who are by no means favourites with me, and I cut their acquaintance as much as possible, such as Ignorance, Forgetfulness, Misjudgment, Error, Inadvertence, Failure, and a large family by the name of Infirmity. In fact, I have repeatedly cast my vote for their exclusion, but they insist that they have a right to remain, since no statute lies against them. They say that they are grossly wronged when confounded with an odious foreigner called Sin, who slightly resembles them in external appearance, but is

wholly different in moral character. I must confess that a close observation, extended through several years, demonstrates the justice of this plea. Hence I live in peace with these old citizens, but do not delight in their society.

But I hear some one inquire, "Have you perfect satisfaction? Is every craving of your soul filled?" Yes. No. My present capacity for the love of God is filled, but so precious is the treasure that I am coveting a vessel a thousand times larger. Hence with Charles Wesley I daily exclaim:—

> "Insatiate to this spring I fly;
> I drink, and yet am ever dry;
> Ah! who against Thy charms is proof?
> Ah! who that loves can love enough?"

Hence the paradoxical condition of satiety and hunger.

This must ever be the experience of a being capable of progress. In this respect I count myself as well off in my heaven below as I shall be in my heaven above. Dr. Doddridge had a clear insight into this subject when he wrote thus to a friend: "To allow yourself deliberately to sit down satisfied with any imperfect attainments in religion, and to look upon a more confirmed and improved state of it as what you do not desire—nay, as what you secretly resolve that you will not pursue—is one of the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it."

Almost daily Fletcher's prayer is on my lips, "Lord, enlarge the vessel."

> "With gentle swiftness lead me on,
> Dear Christ, to see Thy face;
> And, meanwhile, in my narrow heart
> O, make Thyself more space!"

With what wonderful delight do I preach the unsearchable riches of Christ! The stairs that lead to my pulpit are more inviting to my feet than the ivory steps of earth's mightiest throne. I am in full sympathy with Payson's declaration, that he had rather a man would eat his dinner for him than preach his sermon for him.

Especially am I drawn toward the members of the Church of God, multitudes of whom need some one to travail in birth again for them, until Christ be formed within them. Nominal Christians are the greatest obstacle to the advance of the kingdom of heaven. I long to show unto them the beauty of Christ in such a light that they will be drawn into entire devotion to Him. Doubting souls awaken the deepest sympathy in me, having myself long suffered from this cause, until Jesus wrought a complete cure. To such I have a special mission.

> "I know not what it is to doubt
> My heart is ever gay."

I have made the great discovery that all the foundations laid in the Bible are for faith. In that whole blessed volume there is not so much as one peg to hang a legitimate doubt upon. Legitimate, did I say? There is no such thing possible in the case of an honest man who owns a New Testament. By an honest man I mean one who is willing to follow wherever the truth leads. Doubt has its root in an unwilling heart.

"But what is your experience," says one, "respecting the possibility of living year after year without condemnation for sin?" To glorify Jesus, I must say that my soul a witness is, that the petition in the *Te Deum Laudamus*, "Vouchsafe, O Lord, to keep us this day without sin," is a prayer for a blessing attainable for

three hundred and sixty-five days in the year, and in leap year three hundred and sixty-six. Why should it be deemed impossible for God to keep the fully trusting soul?

Is it strange that a soul all aglow with love to the Lawgiver should feel no inclination to violate the law? Perfect love is an infallible cure of sinning. Hence it is a synonym for entire sanctification. "But do you not have many evil thoughts come into your head?" A thousand *thoughts of evil* come in and go out again. "In all this Job sinned not." The mental conception of an evil act is not sinful. Sin is conceived in the voluntary nature. Rev. Joseph Cook, in one of his recent Monday lectures in Tremont Temple, asserted that sin is known by intuition, that all intuitive ideas are *self-evident, necessary, and universal*, and that the voluntary element in sin, as an act, has these three characteristics. To this statement we must heartily subscribe. The will, the capital power of the soul, may be so energized and sanctified as to stand as a flint against sin. In this sublime attitude stood that strongest human will, the will of the Man of Nazareth. Thus victorious may all His followers stand, "kept by the power of God through faith." "Be of good cheer; I have overcome the world."

CHAPTER VI.

SEVEN SABBATIC YEARS.

Nov. 17, 1870. Nov. 17, 1877.

"On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul He shone,
And filled it with repose.

"Sudden expired the legal strife;
'Twas then I ceased to grieve;
My SECOND, real, living life
I then began to live."

THE chief characteristic of the seven past years of my Christian life is *soul-rest*, running through every day and hour, like a golden thread. "For we which have believed do enter into rest." Since there are many misconceptions respecting this rest, I wish to testify to my own experience in this regard:—

1. It is not a cessation from Christian activities, and a sitting down with folded arms, enjoying the dreamy ecstasy of a mystical devotion. Instead of this, I find in this soul-rest an amazing stimulus to unremitting effort to glorify Christ in the salvation of all for whom He died, and especially in the perfect restoration of those believers who are only partially healed of the malady of sin.

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.
'Tis loving and serving the highest and best;
'Tis onward unswerving, and that is true rest.'

2. I do not find it an exemption from spiritual conflict and temptation. Christ's threefold Waterloo battle and victory occurred only a few days after the descent of the Holy Spirit at His baptism. Intense spiritual illumination is one of the conditions under which a great spiritual field-fight is possible. Pickets may skirmish a little in the dark, but armies shake the earth with their thunders only in the daylight. Many Christians do not enjoy religion enough to be the subjects of a downright spiritual struggle. But after sunrise Satan unlimbers his biggest guns. Thank God, he may be so thoroughly beaten before breakfast, in the first onset, that his assaults will be feeble all the rest of the day, not daring to take the field in person, but sending some ugly "messenger to buffet" the soul.

3. Nor is this rest a release from the burden of souls unsaved and unsanctified. In fact, in my years of spiritual unrest, my own soul was my greatest burden, leaving me little time or strength to devote to others. But now that I have

> "A heart at leisure from itself
> To soothe and sympathize."

I find myself drawn away from the unprofitable and unhappy self-introspection and medication of my own ailments to the unalloyed bliss of ministering the healing balm to the wounded and dying souls about me. I have been brought into deep sympathy with Paul in his willingness to be accursed from Christ; that is, to make an additional atonement for his kinsman according to the flesh. I have shared his continual sorrow of heart from this cause.

4. Nor do I find this perfect rest of a soul in full trust in Christ, an easy-going, lazy optimism, which occupies

the rocking chair, indifferent to all coming events, and believes that everything, even gigantic social and political evils, are all working out the highest good. I find myself, by tongue and pen and vote, antagonizing every movement of Satan in society, in politics, and in literature. I have forbodings when selfish and wicked men are lifted into power; and I can claim the promise that "all things work together for good" only after a vigorous resistance to sin in every form. I write this just after casting my ballot for a prohibitory Governor of Massachusetts, in the endeavour to build a dyke against the sea of drunkenness, which is fast engulfing this historic commonwealth. My candidate was not elected, but personally, though not for the State, I can claim the promise that all things are working out many a great day's work for me. "Things to come are yours."

5. This rest does not exclude the strong feeling of disapprobation where a manifest wrong is done to another or to myself. It is not the office of the Holy Spirit to dull the moral perception, and deaden the moral feeling which naturally accompanies such a perception. The unfallen angels and the holy God must be endowed with such a sense of justice, that they instinctively condemn every violation of the moral law.

An old English divine taught good moral philosophy when he said, that a soul that could not feel a righteous indignation in the presence of glaring injustice, was as defective as a man who had a withered muscle. This feeling of moral disapprobation must not be confounded with a desire to inflict suffering on the offender. We may keenly feel a wrong, while we calmly leave its punishment to the Judge of the quick and the dead,

praying for the timely repentance and salvation of the wrong-doer.

After this negative view we turn the leaf, and read the positive side.

1. It is a deliverance from unsatisfied cravings.

> "Man has a soul of vast desires,
> Which burns within with quenchless fires."

In this unappeasable longing for something yet unattained I trace the features of God in the human soul. If man is in the image of his Creator, there must be a capacity in his nature which only the Infinite can fill. When filled with all the fulness of God, the soul for the first time experiences rest from unsatisfied desire. But only so long as we continue to drink from this overflowing fountain shall we be satisfied. "He that believeth (*perpetually*—see the Greek) on me shall (*by no means*—strengthened negative) never thirst." It is the instinctive feeling that soul-thirst will follow, if we cease drinking.

2. Release from that irksomeness of Christian service which characterizes a subtle legalism. The yoke of Christ chafes when sin still lurks in the soul. When we do not in all respects freely will what God wills, we are carrying a burden up-hill. But when full trust in Christ brings us into perfect harmony with God, both the burden and the hill suddenly vanish, and we begin to sing:—

> "I worship Thee, sweet will of God,
> And all Thy ways adore;
> And every day I live, I seem
> To love Thee more and more."

Was not Jesus addressing justified souls still wrestling with inbred sin when He promised rest to those who labour and are heavy laden? Unawakened sinners feel at ease under the yoke of sin—the ease of spiritual

stupor. Only the initially saved feel the pressure of the yoke and their own inability to throw it off. Christ completes their deliverance from a sense of servility when they come to Him, as the Giver of rest, as well as the Forgiver of sins.

Says Olshausen: "The discord in man is not immediately removed after his entering into the element of the good. For this reason the Redeemer speaks also of a yoke and a burden which He Himself imposes, which is only felt by man so far as he is still encumbered by sin; his nobler nature feels Christ's Spirit and life to be a homogeneous element." Hence the entire removal of sin is easement from Christ's burden. We are then no longer yoked, but free oxen in infinite clover. This is the idea of this celebrated annotator, only he would put the broken yoke of inbred sin and the clover beyond the river. "There is rest beyond the river." May a new order of anointed poets arise, who will bring back to mortals on this side the river the good things which by a sad mistake have been transported to the other shore! May the revisers of the Bible correctly put a comma instead of a period between the ninth and the tenth verses of the second chapter of the first epistle to the Corinthians—"Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him, But God hath revealed them unto us by His Spirit," so that the English reader may no longer be led astray from the true meaning of the Spirit, the description of the believer's heaven on earth, when Christ is spiritually manifested to the soul in all the fulness of His love by the abiding Comforter and Sanctifier. (See John xiv. 21, and xvi. 14).

3. Rest from that original tendency to sin inherent

in fallen humanity. This is our testimony, not our mere theory. We no longer read with incredulous wonder, the definition of the full assurance of faith written by the German, Arvid Gradin, at the request of John Wesley :— "Repose in the blood of Christ; a firm confidence toward God, and persuasion of His favour; the highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins."

4. Salvation from doubt, the disturber of the soul's peace. This is an element of the uninterrupted Sabbath of love made perfect, and it differs from the ordinary witness of the Spirit in two particulars—it is *abiding* and not intermittent; and it attests *purity* as well as pardon.

5. Rest from worry and fear of future ill. Why should I go about like fabled Atlas, carrying the world on my shoulders, since I have found the real Atlas, the divine Burden-bearer, Jesus Christ? "Casting all your care on Him." Alford's comment is precious, because by his critical scholarship he brings out an idea not expressed in the English version: "Casting (once for all, by an act which includes the life) all your anxiety, the whole of it, not every anxiety as it arises; for none will arise if this transference has been effectually made." This is what I term rest from worry, rest attained, by a single act of trust, and retained, not by spasms of faith, but by a habit of reliance on the Son of God, the King of Glory.

> "Now rest, my long-divided heart;
> Fixed on this blissful centre, rest."

The reader will fall into a great error if he infers that I have had no tribulations and bitter cups during these Sabbatic years. Jesus was a man of sorrows and ac-

quainted with grief, arising from the sins of men, yet he ever carried in his bosom a repose too deep for the human plummet to sound—the peace of God which passeth all understanding. The disciple is as his Lord. St. Paul was cast down, but not cast away; sorrowful, yet always rejoicing. Thus the hemisphere of my soul which has been turned toward Christ, has been filled with perpetual sunlight, while that turned toward sinners has been in the shade. Thanks be unto God, the joy of heaven will not be hemispherical, but spherical and full-orbed. "There the wicked cease from troubling, and the weary are AT REST."

Meanwhile, this happy pilgrim pillows his head upon his knapsack in the lengthening shadow of his seventh mile-stone, and, with his face toward the New Jerusalem, snatches a moment's repose.

"Here in the body pent, absent from Him I roam;
Yet nightly pitch my moving tent a day's march nearer home."

CHAPTER VII.

TEN YEARS IN CANAAN.

Nov. 17, 1870. Nov. 17, 1880.

A DECADE in the land which floweth with milk and honey is completed this day. Greater indeed than my spiritual birthday is this anniversary of my emancipation from the triple despotism of doubt, and fear, and sin, when, in the words of Frances Ridley Havergal, "My whole life was lifted into the sunshine, of which all I had previously experienced was but as pale and passing April gleams, compared with the fulness of summer glory." My adorable Saviour and King, this morning, gives my long unused pen the power to put on record, the testimony that this glory has not been done away. It is not the transient glory of Moses' countenance, but rather the perpetually-abiding, and hence, rather glorious ministration of the Spirit. My summer does last all the year. My joy in Christ has waxed, not waned, during these ten blissful years. As if to prove that this is not mere animal feeling, the result of favourable bodily conditions and an agreeable environment, God has been pleased to put forth His hand and touch my body, taking away my strength, while He has given to me no exemption from what men call troubles, crosses and disappointments; yet none of these things move me. The storms which rudely sweep the earth's surface produce not even a ripple on the face of the water in the deep well, "And your joy no man taketh from you;" nor do life's changes and reverses. While abroad

in foreign lands in quest of health, a week amid the thick fogs of the Atlantic and the thicker fogs and social desolation of a stranger in the streets of London, there was constant sunshine in my soul. Amid the glaciers of the high Alps, how my heart did glow like a furnace, with love divine.

> "No changes of season or place
> Could make any change in my mind."

How emphatically does my experience confirm Tholuck's comment on John 4. 14: "But the water that I shall give him shall be in him a well of water springing up into everlasting life." "The figure means this water will once for all be received into the inner nature, will be *immanent* in man and will attend him through every stage of his being, even to eternity. The water of life which Christ gives will be a *self-dependent* spring within the heart. To take another image: the spark which goes forth from the fire of the Redeemer becomes in every human breast a *self-existent* flame." I find it more and more in my power to do what Gavazzi, the Italian, once said in my pulpit that he was enabled to do amid the multitude: "to create a little solitude around me, and hold delightful communion with my Heavenly Father." I do not find in this enthronement of Christ within, through the abiding Comforter, any tendency to that perilous mysticism which rejects outward worship, and finds the sacraments no longer a means of grace. Yea, rather, I find that external worship and the Lord's table are the needed means for manifesting this hidden life; for all life has its appropriate modes of expression. The constant confession of Christ, mighty to save, is my vital breath. Without this my soul would fall into spiritual asphyxia. My tongue and pen are my spiritual

lungs. If God should let me survive the paralysis of both of these, I will spell out to the world the unutterable love of Christ with the deaf and dumb alphabet. When I cannot do this, He will give me an immortal tongue, and He will never hear the last of my praises for His unspeakable gift.

I cannot close without a word of caution. The experience of love made perfect is an impulse to incessant work; not as some vainly say, an inclination to the lounge and the rocking chair. My error should be a beacon to others. I felt that I could not rest, but must be constantly proclaiming with voice and type this full salvation. After eight years of vacationless speaking, public Bible readings, and writing sermons, tracts, commentaries and books, some of which are published and others in manuscript, I found I was driving at such a speed that my axles were ablaze, and my chariot in danger of being consumed before I had reached the goal. It is good to be zealous, but not wise to let the zeal of the Lord's house eat us up, yet this is better than rest. But there is a medium between these extremes. It is the business of sanctified common sense to find this middle way and walk therein. The church militant might have had Alfred Cookman's plume waving at the head of the column a score of years longer, if he had found this path. There is a limit to our physical powers. It is desirable to work nearly up to this limit; it is perilous to over-step it. Entire sanctification to God will not neutralize the sad sequences of violated physical law. Nature will inflict her penalty, though the soul may be walking arm in arm with nature's Author,—the Son of God. There is guilt only in the infraction of moral law; there is suffering and loss in every violation of natural law however holy

the aim. We acknowledge a feeling of admiration for the herioc advice of Bishop Thomson to the missionaries in India, "Go ahead and accomplish all you can for Christ, and die, and go to heaven the first good chance you get." More wise was Cromwell's advice to his army, "Trust in God and keep your powder dry." The Christian warrior should fight valiantly, and yet retain his power as long as possible. Let no man be eager in fighting to grasp a martyr's crown, but if God selects you for a martyr, flinch not at the flames.

CHAPTER VIII.

TWELVE YEARS FROM GLORY TO GLORY.

WHILE that eloquent preacher and voluminous writer, Thomas Aquinas, "the Angelical Doctor," was composing his "Summa Theologiæ," he left off to celebrate the Lord's Supper, in which he was overwhelmed with the revelation of Christ's love, and filled with the rapture of the Holy Spirit. After this he could be persuaded neither to resume his pen nor to dictate anything for the completion of the work in hand, which was then almost completed. His attendant urged him to finish the volume. He replied, "I cannot, for everything I have written seems to me worthless compared with what I have seen, and what has been revealed to me." As chisel in hand I approach my Twelfth Milestone in the way of holiness, to inscribe my "Gloria Patri," I find myself in deep sympathy with this great Christian philosopher. In my former writings I have exhausted all the English superlatives in portraying the loveliness of Jesus in His spiritual manifestation to my heart. Hence I hesitate to speak in weaker phrase of a still more excellent glory. But I attempt the task not with the hope of success, but lest my silence may be construed as the effect of a fading away of the brightness of the Shekinah within. Waning is not characteristic of the dispensation of the Comforter, though it was true of the glory on the face of Moses. The Revision brings out the fact that the veil was put on, that the people might not see the glory fade away from his face, typical

of the transitoriness of his dispensation, and hold him in less respect in consequence. But we do not need any veil, for the glory on our faces is undying. Says Paul: "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." Thanks to the great Apostle and to the Spirit of inspiration for that word ALL. It answers those who write to me saying that my experience is exceptional and extraordinary. "We all" means all who insist on receiving, at any cost, their full heritage in Christ.

Then, again, Paul's portraiture of experience common to all in the Pentecostal era, is not that the resplendence is waning, or stationary, but increasing "from glory to glory," year by year, and day by day, evermore.

"Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase.
Perfect—yet it floweth
Fuller every day;
Perfect—yet it groweth
Deeper all the way."

The aim of the Gospel is to make men perfectly holy in this life. The element in which this purity exists is love. Perfect love is always accompanied by fulness of joy; or, in Peter's words, "joy unspeakable and full of glory." This is certainly a general promise to all believers, without one exception, down to the end of time. "Ask and ye shall receive that your joy may be full." The repetition of this promise in varied forms strengthens our belief that it is God's desire to fill to the brim every soul of the fourteen hundred millions on the earth, and keep them all full for ever. "These things have I spoken

unto you that My joy might remain in you, and that your joy might be full." Twice does John take up his pen to write his epistles—one of them a general epistle—with this sole purpose, "that your joy may be full." Paul goes a step further and insists that joy is a duty. He uses the imperative mood: "Rejoice in the Lord always, and again I say, Rejoice." But he only reiterates the command of his Master, "Rejoice and be exceeding glad" (Greek, "jump up and down much"). In fact, the dispensation of the Paraclete is a joyful dispensation. The reason why all Christians are not overflowing with joy, is because they have not mounted up into the third story of God's kingdom; for that kingdom is a three-storied palace, "Righteousness, Peace, and Joy in the Holy Ghost," the Rock of Ages being the foundation. In the basement dwell those chronic penitents who fear God and work righteousness in the spirit of servility and not of sonship. In this cellar-experience, in much unrest and longing for a better state, during his early years, John Wesley wrought sorrowfully "as a servant," till that good Moravian minister, Peter Bohler, was sent by God to tell him that it was his privilege to climb the stairway of justifying faith leading into the apartment of Peace, where the Spirit of Adoption makes His occasional visits to the sons of Peace. A sunny and cheerful place is this in contrast with the gloomy room beneath, where hirelings toil. But this joyful place, resounding with the gleeful voices of childhood, is only a nursery where infantile weakness lies in the cradle with its milk-bottle, and childish waywardness is chastised into wisdom and manliness.

Some of these children, yielding to the Spirit's guidance, ascend into the third story, the sky-lit parlour, into the gracious presence of the Lord of the mansion, even

the Father in His Incarnate Son, manifested through the Comforter. "And We will come unto him, and make our abode with him." A blessed upper chamber this! Here I have dwelt as in a permanent home twelve beatific years, so satisfied with "strong meat" and so enraptured with the abiding Comforter, that I have not left it for a moment. I purpose to remain here till the celestial chariot shall be sent down to convey me up to the presence of the glorified God-Man, to enjoy the inheritance of the saints in light, "a row of glorified brothers with Jesus at the head."

To some of my readers these words may seem not as a sober description of the real life of a soul still prisoned in the body, but rather as the flight of a poetic imagination. Well, call it poetry,—you do not destroy its reality. Do you not know that God is composing a grand poem in human history, and that the saints are verses? "Ye are His poem." See the Greek of Eph. ii. 10. My supreme ambition is to be a perfectly rhythmic and mellifluous line in the glorious epic of redemption. Many years I was a discord, full of redundant syllables and erroneous quantities. How quickly the great poet brought me into harmony and rhythm when I fully submitted myself to Him! May the angels and archangels, the seraphim and cherubim, find no blemish in my verse when with wonder they read the finished poem!

A Christian friend writes to me asking me whether I am not a Mystic. I reply, Yes. All men are religious Mystics who know God through spiritual intuition, a gift of the Holy Ghost far transcending the Reason and the Understanding. I have a warm side for the Christian Mystics, so utterly misunderstood by that blind generation in which they lived. They dwelt on the mountain-tops in

a dark age, and never lost sight of the vision of a glorified Christ. Such a Mystic I would be as Rudolf E. Stier professed to be, when a company at an inn hinted that this reproachful epithet belonged to him, by asking his definition of the term. He replied: "The Mystics were preachers who lived as they preached." Perfect love has worn many an opprobrious name without receiving any detriment. This Rose of Sharon blooming in my heart is just as sweet under any other name. My feeling towards the Mystics is much like that of Wesley towards the Montanists. He is their only modern defender, because his mind was sufficiently large and catholic to look beneath certain exaggerated excesses and to discover that these vilified people were really filled with the Holy Ghost, and that amid a formal and worldly church they preserved a spiritual type of Christianity.

It seems to me that I never knew what it is to grow in grace till I plunged into the shoreless and fathomless sea of Love divine in 1870. Since that date each new height gained has shown above me Alps on Alps arising, betokening an endless career of progress in the ceaseless cycles of eternity.

> The fulness of His blessing encourageth my way;
> The fulness of His promises crowns every brightening day;
> The fulness of His glory is beaming from above,
> While more and more I realize the fulness of His love.

CHAPTER IX.

SEVENTEEN YEARS IN CANAAN.*

I WAS born into this world in Windham, N. Y., October 5th, 1824; into the kingdom of God in Wilbraham, Mass., in the spring of 1842. I could never write the day of my spiritual birth, so gradually did the light dawn upon me and so lightly was the seal of my justification impressed upon my consciousness. This was a source of great trial and seasons of doubt in the first years of my Christian life. I coveted a conversion of the Pauline type. My call to the ministry was more marked and undoubted than my justification. Through a mother's prayers and consecration of her unborn child to the ministry of the word I may say, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." My early religious experience was variable, and for the most part consisted in

> "Sorrows and sins, and doubts and fears,
> A howling wilderness."

The personality of the Holy Spirit was rather an article of faith than a joyful realization. He had breathed into me life, but not the more abundant life. In a sense I was free, but not "free indeed;" free from the guilt and dominion of sin, but not from strong inward tendencies thereto, which were a part of my nature. In my early ministry, being hereditarily a Methodist in doctrine, I believed in the possibility of entire sanctification in this life, instantaneously wrought. How could I doubt

* Written by request for "Forty Witnesses."

it in the light of my mother's exemplification of its reality? I sought quite earnestly, at times, but failed to find anything more than transient uplifts from the dead level. One of these, in 1852, was so marked that it delivered me from doubt on the question of regeneration. These uplifts all came while earnestly struggling after entire sanctification as a distinct blessing. But when I embraced the theory that this work is gradual, and not instantaneous, these blessed uplifts ceased. For, seeing no definite line to be crossed, my faith ceased to put forth its strongest energies. In this condition, a period of fifteen years, I became exceedingly dissatisfied and hungry. God had something better for me. He saw that so great was my mental bewilderment, through the conflict of opinion in my own denomination relative to Christian perfection, that I would flounder on, "in endless mazes lost," and never enter

"The land of corn and wine and oil,"

unless He, in mercy, should lead me by another road than that which has the finger-board set up by John Wesley. I was led by the study of the promised Paraclete to see that He signified far more than I had realized in the new birth, and that a personal Pentecost was awaiting me. I sought in downright earnestness. Then the Spirit uncovered to my gaze the evil still lurking in my nature; the mixed motives with which I had preached, often preferring the honour which comes from men to that which comes from God.

I submitted to every test presented by the Holy Spirit and publicly confessed what He had revealed, and determined to walk alone with God rather than with the multitude in the world or in the Church. I immediately began to feel a strange freedom, daily increasing, the

cause of which I did not distinctly apprehend. I was then led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages—"He shall abide with you for ever"—I took the promise, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." The "verily" had to me all the strength of an oath. Out of the "whatsoever" I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then, writing underneath these words, "To-day is the day of salvation," I found that my faith had three points to master—*the Comforter, for me, now.* Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith, praying and repeating Charles Wesley's hymn—

> "Jesus, Thine all-victorious love
> Shed in *my* heart abroad,"

I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary, his ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were indescribable, as if an electric current were passing through my body with painless shocks, melting my whole being into a fiery stream of love. The Son of God stood before my spiritual eye in all His loveliness. This was November 17th, 1870, the day most

memorable to me. I now for the first time realized "the unsearchable riches of Christ." Reputation, friends, family, property, everything disappeared, eclipsed by the brightness of His manifestation. He seemed to say "I have come to stay." Yet there was no uttered word, no phantasm or image. It was not a trance or vision. The affections were the sphere of this wonderful phenomenon, best decribed as "the love of God shed abroad in the heart by the Holy Ghost." It seemed as if the attraction of Jesus, the loadstone of my soul, was so strong that it would draw the spirit out of the body upward into heaven. How vivid and real was all this to me! I was more certain that God loved me than I was of the existence of the solid earth and of the shining sun. I intuitively apprehended Christ. This certainty has lost none of its strength and sweetness after the lapse of more than seventeen years. Yea, it has become more real and blissful. Nor is this unphilosophical, for, as Dr. McCosh teaches, the intuitions are capable of growth.

I did not at first realize that this was entire sanctification. The positive part of my experience had eclipsed the negative, the elimination of the sin-principle by the cleansing power of the Paraclete. But it was verily so. Yet it has always seemed to me that this was the inferior part of the great blessing of the incoming and abiding of the whole Trinity. John xiv. 23: "Jesus answered and said unto him, If a man love Me he will keep My word: and My Father will love him, and We will come unto him, and make our abode with him."

During seventeen years of life's varied experiences, on seas sometimes very tempestuous, in sickness and in health, at home and abroad, in honour and dishonour, in tests of exceeding severity, there has not come up out

of the depths of either my conscious or unconscious being any thing bearing the ugly features of sin, because "the body of sin" has been "done away" "in the putting off the body of the flesh, in the circumcision of Christ" (Col. ii. 11, R.V.) All this time Satan's fiery darts have been thickly flying, but they have fallen harmless upon the invisible shield of faith in Jesus Christ. As to the future, "I am persuaded that He is able to keep my deposit until that day." In regard to the process of becoming established in holiness, I find this to be God's open secret—"to walk by the same rule and to mind the same thing" (Phil. iii. 16). The rule is, faith in Christ ever increasing in strength; the heart being fertilized with the elements of faith, a knowledge of the Holy Scriptures, the conscience being trained to avoid not merely sinful and doubtful acts, but also those whose moral quality is beyond the reach of all ethical rules, and known to be evil only by their effect in dimming the manifestation of Christ within. The rule of life, I find, must be sufficiently delicate to exclude those acts which bring the least blur over the spiritual eye. Heb. v. 14: "But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." If any act brings a veil of the thinnest gauze between me and the face of Christ I henceforth and for ever wholly refrain therefrom.

As another indispensable to establishment in that perfect love which casts out all fear I have found the disposition to confess Christ in His uttermost salvation. As no man could long keep in his house sensitive guests of whom he was ashamed before his neighbours, so no man can long have the company of the Father, Son, and Holy Spirit in the temple of his heart while ashamed of

their presence or their purifying work. In this respect I follow no man's formula. The words which the Spirit of inspiration teaches in the Holy Scriptures, though obscured by misunderstandings and tarnished by fanaticisms, are, after all, the most appropriate vehicle for the expression of the wonderful work of God in perfecting holiness in the human spirit, soul and body.

I testify that it is possible for a believer to be perfected in holiness and so filled with the Holy Ghost that he can live the rest of his life on the earth, conscious every day of a meetness for the inheritance of the saints in light, and of no shrinking back, because of a felt need of further inward cleansing, from an instant translation into the society of the holy angels and into the presence of the holy God. This has been my daily experience since November 17th, 1870, the most memorable day in my earthly history. I have the Johannean evidence that my love is pure and unmixed—that is, perfected—in the fact that I have boldness in view of the day of judgment. (1 John iv. 17-18, Dean Alford's Notes.) This joyful boldness is grounded on the assurance of a conformity to the image of the Son of God, and that I am, through the transfiguring power of the Spirit, like Him in purity, and that the Judge will not condemn fac-similies of Himself, "because, as He is, so are we in this world."

Yet I am conscious of errors, ignorances, infirmities and defects, which, though consistent with perfect loyalty and love to God, need, and by faith do receive, every moment, the merit of Christ's death. In other words, the ground of my standing before God is neither perfect rectitude in the past nor a faultless present service, but the Divine mercy as administered through Jesus Christ. Hence I daily pray, "Forgive us our debts."

CHAPTER X.

TWENTY YEARS WITH THE COMFORTER.

Nov. 17, 1870. Nov. 17, 1890.

IN the autumn of 1870 my long hunger to know the full meaning of the promised Comforter, who should abide in the disciples testifying of Christ, culminated in an earnest seeking and a joyful finding. He came and He abides. The bliss was too great to be kept secret. It overflowed upon everybody whom I could reach through lip and pen. Along this new way, or highway, over which the unclean shall not pass, I have set up occasional mile-stones, extending the series far enough to demonstrate the permanence of the new experience, in accordance with St. John's inspired declaration, "The anointing abideth." But now that a score of years has been rounded out, comprising more than a quarter of the allotted age of man, and suggesting that I am nearing another stone called the grave-stone, I deem it wise to plant one more "stone of help," which the Hebrews called "EBENEZER, hitherto the Lord hath helped me." For it is of the Lord Jesus, not of myself, that this steady walk up the shining road towards the heavenly portals has been maintained without stumbling (Jude xxiv., R.V.) and without losing the way. The reason for this is that my divine Guide has not deserted me, nor have I abandoned Him. While He has poured His light upon my path, why should I stumble or go astray? Far from any evil report respecting this way I can say

with all possible emphasis, "It is better farther on." Yea, I can borrow St. Paul's Greek comparative superlative in Phil. i. 23, R.V., "It is very far better." The pastures are greener, the still waters are deeper. While ecstatic joy fluctuates like the waves of the sea, peace flows right on like the Amazon. All the joys of life are hallowed, heightened and sweetened, and life's sorrows are by a kind of divine chemistry changed into benedictions. Domestic loves are spiritualized and sanctified by the stream of celestial love which flows beside them, quiet, sweet and clear.

"There is a Stream which issues forth
From God's eternal throne,
And from the Lamb; a living Stream,
Clear as the crystal stone.
The Stream doth Water Paradise,
It makes the angels sing:
One cordial drop revives my heart;
Hence all my joys do spring."

John Mason, who wrote this verse two centuries ago, teaches what I have long believed to be true, that the bliss of heaven is of the same kind as the joy of love divine, shed abroad in the believer's heart, only it is more abundant. "The river of the water of life, clear as crystal proceeding out of the throne of God and of the Lamb" is only a poetical description of the Comforter whom the glorified Jesus sends from the Father. The saints below and the saints above all fill their brimming goblets from the same Stream, the personal Paraclete. Compare John vii. 37-39, xv. 26, and Rev. xxii. 1.

During these twenty blissful years how wonderfully have I been saved from doubt respecting the two fundamentals: (1) Is Christ the true Saviour? and (2) Does He save me from sin, its guilt, its pollution, its indwelling?

I call these the only fundamental questions, just as in the case of the bank-note, there are only two queries: (1) Is the bank solvent? (2) Is this note a genuine issue? Both questions are answered by taking the note to the bank and receiving its face value in gold. So long as the heavenly Banker cashes every promise of Jesus Christ these two fundamental doubts have no ground to stand upon. I wish that all doubters, within the Church and without, could be induced to take this short road out of the perplexities of doubt. I wish that theological authors, one-third of whose pages are devoted to the Christian evidences, or apologetics, would set up more guide-boards with finger-points towards this straight road through the tangled underbrush of scepticism, the "Taste-and-see Avenue."

"Jesus Christ is to me a bright reality," said the eloquent Punshon on his death bed. In my early Christian experience, a period of twenty-eight years, Christ was only occasionally and by glimpses a distant reality, with long intervals of haze and cloud obscuring my vision. But in 1870 the Comforter led me up the Mount of Transfiguration, and what is still better, He built for me a tabernacle, and, best of all, gave me a life-lease. Here have I dwelt ever since, envying no millionaire his marble palace in the city, nor his seaside cottage, nor his summer villa on the mountain's summit. Here though I see not Moses and Elijah, but 'Jesus only,' I see Him in a light so dazzling that it lights up both Pentateuch and Prophecy in the background. Thus the promise of Jesus Christ respecting another Paraclete is verified, 'He shall glorify me,' for He illumines both the prophetic and the historic record of that wonderful life of the Son of God on the earth. When He was revealed

in the heart of Saul of Tarsus to qualify him to preach the unsearchable riches of Christ among the Gentiles, immediately he asked no man's advice whether he should put the trumpet of salvation to his lips and sound the jubilee as long as he had breath. He was sure of his vocation. Thus it always is when men get their call direct from heaven. They are sure that there is but one work for them to do. My vocation was "the perfecting of the saints till they all come unto a perfect man, unto the measure of the stature of the fulness of Christ."

The office of an educator in a university was too far away from that great evangel to which I was clearly called. I believed then, and I believe now, that the towers of the loftiest temple of secular learning are lower than the humblest evangelical pulpit. Since my enraptured eyes have gazed on Jesus I have said again and again, with Dr. Edward Payson, "I had rather a man would eat my dinner for me than preach my sermon for me." And the possibility that I may be preaching a large gospel through my books, at least for a few years after my tongue lies silent in the grave, is a very comforting reflection, as Peter doubtless felt when writing his second epistle: "And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance" (2 Peter i. 13-15).

In conclusion let me say that it is through the constant daily appropriation of the blood of sprinkling covering my involuntary defects, infirmities and failures, that I have such a conscious meetness for the inheritance

of the saints in light as divests death of all his terrors and gives me victory over him through Jesus Christ our Lord. The atonement is not only for sin but "for the errors (Greek *ignorances*) of the people."

"Thy Blood's unceasing prayer
And strong prevailing plea
Hath now obtained the Comforter
For all mankind and me."

THE END.

THE ORPHANS' PRINTING PRESS, LEOMINSTER.

Nazarene Theological College
B27953